

१६८

AN INDEX TO THE PROPER NAMES २-

Occurring in

VALMÎKI'S RÂMAYANA प्रकाशन द्वारा दिल्ली में

BY MANMATHA NATH RAY. लिखित द्वारा

(Continued from the last volume). लेटर द्वारा

BABHRU—A Gandharva chief who dwelt in the Sandal forests of the R̄sabha hills. सूर्यसमप्रभः रविसोमाग्निवपुः (IV. 41, 42-43).

BALA—Name of a Daitya killed by Indra with his dart (III. 30, 28).

BALI—Son of Virocana; ruled over all the three worlds after vanquishing the gods including Indra and the Maruts (I. 29, 4-5). The mighty Lord of the Asuras having commenced a sacrifice Agni and other gods approached Viṣṇu and represented to him that he was giving away in charity to the beggars whatever they demanded. Hence they requested him to outwit the Asura chief by assuming the form of a dwarf (I. 29. 6-9). So Viṣṇu taking his birth as a son of Kasyapa and Aditi approached Bali and begged for lands measuring three steps. Thus having occupied the three worlds, He reinstated Indra and bound down Bali (I. 29. 19-21). The fact that he was bound down by Viṣṇu referred to (III. 61. 24). परमादारः, शूरः, सत्यपराक्रमः, वीरः, वहुगुणोपेतः, पाशहस्त इवान्तकः, बालार्क इव तेजस्वी, समरेषु अनिवर्तकः, अमर्ती, दुर्जयः, जेता, वलवान्, गुणसागरः, प्रियंवदः, संविभागी, गुरुविप्रप्रियः, सदा कालाकाङ्क्षी, महासत्त्वः, सत्यवाक्, सौम्यदर्शनः, दक्षः, सर्वगुणोपेतः, स्वाध्यायतत्परः (VII. 23 (a), 20-25). Received Rāvaṇa with a radiant

smile and placing him on the lap, enquired what brought him there (VII. 23 (a) 26-29). In reply to Rāvaṇa's offer (VII. 23 (a), 30-31) identified his door-keeper with the Almighty Viṣṇu who had rid the earth of many a Dānava before; then asked Rāvaṇa to fetch a shining discus (VII. 23 (a), 31-55). Finding Rāvaṇa abashed (VII. 23 (a), 55-60) said that the discus which he had failed to pick up, served as an ear-ring of his grandfather, Hiranya-Kasipu and that he too, along with others had been done to death by Viṣṇu—his door-keeper (VII. 23 (a), 60-72). In reply to Rāvaṇa's query (VII. 23 (a), 72-76) said that it was the All-powerful Viṣṇu (VII. 23 (a), 77-85).

BARBARAS, The—At the desire of Vasiṣṭha, created by the divine cow, Sabalā from the nipples of her udder.

शस्त्रपाण्यः (I. 55, 2).

BĀNA—Son of Vikukṣi and father of Anarapya.
महातेजाः प्रतापवान् (I. 70. 23).

BĀHLI—A country ruled over by Rājā Ila (VII. 87, 3.).

BAHLIKAS, The—Famous for horses. (I. 6, 22). Vasiṣṭha's messengers passed through this land on their way to Kekaya. The home of Brāhmaṇas learned in the vedas (II. 68, 18). Sugriva sent Suṣeṇa and others there in search of Sītā (IV. 42, 6).

BINDU, The—a lake into which Śiva released the Gangā which was kept confined in the folds of his matted hair. The source of seven streams (I. 43, 11).

BAHU-DANŚTRA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 20)

BAHUPUTRA—a वीर्यवान् Prajāpati who came after Saṃśraya (III. 14, 7).

BUDHA—The son of Soma, Ilā saw him practising austerities in a tank. Beautiful like the rising moon (VII. 88, 9—10). At sight of Ilā was mightily overcome with love, so leaving the lake, he went to the hermitage, there enquiring from her companions, learnt who she was, then directed her companions to dwell there as Kīm-Puruṣis, subsisting on fruits, roots etc. (VII. 88, 12-24). धर्मतिवा (VII. 88, 16). द्विजः (VII. 88, 20). सुनिष्पुगवः (VII. 88, 21). Her companions having disappeared communicated his love to her. (VII. 89, 3—4). Spent a month in her company (VII. 89, 7—8). In reply to the Rājā's query (VII. 89, 9—11) said that overtaken by a storm he had taken refuge with him while his retinue had been destroyed (VII. 89, 12—14). In sweet words persuaded Ilā to remain there for a year (VII. 89, 19—20). अक्षिष्ठकर्मि, ब्रह्मवादिन् (VII. 89, 21). परमबुद्धिमान् महायशः (VII. 90, 4). वाक्यदः तत्त्वदर्शनः (VII. 90, 6). On the birth of Purū-ravas (VII. 89, 22—25) consulted his learned friends with regard to Ilā (VII. 90, 4—7).

BRHADRATHA—Son of Devarāta and father of Mahāvīra (I.71, 6-7)

BRHASPATI—In accordance with Brahmā's request produced the Vānara Lord Tāra (I. 17, 11). His protection invoked by Kausalyā on the eve of Rāma's exile (II. 25, 11). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V. 32, 14). Cured the Devas wounded in the struggle with Asuras (VI. 50, 28).

BRHMA-DATTA—Son of the great Rsi Cūlin and the Gandharvi Somadā (I. 33, 18). Resided in Kāñcipilya (I. 33, 19). Married the hundred daughters of Kuśanābha (I. 33, 22). Sent back by Kuśanābha accompanied by his wives and priests (I. 33, 25).

BRAHA-MĀLA—Name of a country. Sugrīva asked Vinata to go there in quest of Sītā (IV. 40, 22).

BRAHMA-RĀKṢASAS, The—create disturbances on the occasion of celebrating sacrifices. विद्वांसः (I. 8, 17).

BRAHMA-ŚATRU—A Rākṣasa chief whose house was burnt down by Hanūmān (V. 54, 15).

BRAHMA-HATYĀ—On the death of Vṛttra at the hands of Indra (VII. 85, 14) overtook him (VII. 85, 16). On the purification of Indra by means of a Horse-sacrifice (VII. 86, 9) asked the Devas to suggest places where she could reside (VII. 86, 10). In response to the desire of the Devas (VII. 86, 11) signified her intention to reside in flooded rivers during the four months of the rainy season on earth for all times to come, in women for three days in the month, and in those who murder the Brāhmaṇas on false pretence (VII. 86, 12-16).

BRAHMA—Through whose favour Hanūmān set himself free when captured by the Rākṣasas (I. 1, 76). Appeared before Vālmiki लोककर्त्ता, स्वयंप्रभुः, चतुमुखः, महातेजाः (I. 2, 23.) भगवान् (I. 2, 26). Asked him to compile the Rāmāyaṇa (I. 2, 30-38). Used to pay munificently the officiating priests on the occasion of sacrifices (I. 14, 44). Granted an interview to the Devas, Gandharvas etc. assembled in the Putreṣṭhi Sacrifice of Dasaratha (I. 15, 4-5). On hearing the reports about the growing power of Rāvaṇa (I. 15, 6-11) assured them that he would meet his death at the hands of a man (I. 15, 12-14). क्लोकपूर्वजः (I. 16, 4). पितामहः (I. 16, 6). Being pleased with the austerities of Rāvaṇa, granted him a boon that he was to meet his death at the hands of a man (I. 16, 5). Viṣṇu having consented to take his birth as a son of Dasaratha asked the Devas to produce Vānara children on the Gandharvīs, Apsarases, Yakṣinīs, Vidyādharīs etc. (I. 17, 1-6).

Created the bear Jāmbavān from his yawn (I. 17, 7). Created the Mānasa Lake on the Kailāsa hills at will (I. 24, 8-9). Approached Mahādeva with other gods, when He was enjoying the company of Umā (I. 36, 7). Approached by the gods in quest of a Commander-in-chief (I. 37, 1-2). In reply to the representation made by the gods (I. 27, 2-4) said that the curse pronounced by Umā would not go amiss and assured them that Agni in co-operation with the Ākāśa-Gangā (Milky Way) would bring about the birth of the Commander, and that this would lead to a quarrel with Umā (I. 37, 5-8). The Devas, Asuras, Nāgas and Gandharvas lodged with him a complaint against Sagara's sons who were digging the earth in quest of the missing sacrificial horse (I. 39, 23-26). In reply said that the Lord Mādhava whose queen is this entire earth, upholds it day and night as Kapila and that the princes would be consumed by the fire of his wrath (I. 40, 2-4). Being pleased with the severe austerities practised by Bhagiratha appeared before him accompanied by other gods and offered boons. प्रजानाम् प्रभुः, ईश्वरः (I. 42, 14-16). सर्वलोकपितामहः (I. 42, 21). Granted him boons that Sagara's sons would attain heaven by having their ashes washed by the Gangā and that the line of the Ikṣvākus would continue (I. 42, 22). Introduced Gaṅgā to Bhagiratha, but at the same time advised him to employ Hara to break her force as none else in the world were capable of doing that (I. 42, 23-25). Appeared before Bhagiratha in the Nether world (I. 44, 2). Praised him profusely for having accomplished what was left unfinished by his illustrious predecessors ; promised undying fame in this world and heaven after death and advised him to offer water in honour of his grand-fathers (I. 44, 3-15). देवेशः, सर्वलोकपितामहः महायशा: (I. 44, 16). Recognised Viśvāmitra as a राजर्षिः (I. 57, 4-7). Recognised him as a Rṣi (I. 63, 1-3). सुमहातेजाः (I. 63, 2). देवेशः (I. 63, 3). On

the recommendation of the gods designated Visvāmitra a भ्रातिः (I. 63, 16-19). In reply to Viśvāmitra's enquiry told him that he had not till then obtained mastery over the senses (I. 63, 21-22). Recognised Visvāmitra as a भ्रातिः and granted him long life (I. 65, 18-21). अव्यक्तप्रभषः, शाश्वतः, नित्यः, अव्ययः (I. 70, 19). His son was Marici (I. 70, 20). To satisfy the curiosity of gods sowed the seed of enmity between Śiva and Viṣṇu (I. 75, 14-16). सत्यवता चरः (I. 75, 16). Came to witness the duel between Rāma and Paraśu-Rāma (I. 76, 9).

His protection invoked by Kausalyā on the eve of Rāma's exile. धाता विधाता (II. 25, 8). भूतकर्ता (II. 25, 25). प्रजापतिः (II. 34, 24). Gave numerous divine weapons to Rāma when he killed the son of Timidhvaja (II. 44, 11). The women attending on him invited by Bharadvāja to help him in entertaining the army of Bharata (II. 91, 18). Sent 20,000 girls who were profusely provided with ornaments (II. 91, 43).

Pleased with the asceticism of Virādha, granted him a boon making him proof against all weapons (III. 3, 6). Received warmly the sage Sarabhaṅga when he proceeded to the Brahma-Loka after perishing in the flames (III. 5, 42). His temple at Agastya's hermitage visited by Rāma (III. 12, 17). Rāvaṇa at the conclusion of his penances presented him with his heads. स्वयंभुः (III. 32, 18). When Rāvaṇa pulled Sītā by the hair exclaimed "My will is done"! (III. 52, 10-11). [Eager to save the life of the abducted Sītā, asked Indra to feed her with the divine food (III. 56A, 1-7)]. Being pleased with the penance of Kabandha, blessed him with a long life (III. 71, 8-9). In olden times created the Rṣyamūka hills (III. 73, 32).

- सर्वलोकनमस्तुतः (IV. 34, 11). Cursed the Asuras of the Ikuśu ocean to live in continuous starvation (IV. 40, 37).

देवेशः Dwelt on the Somagiri hills in the north, surrounded by the Brahmarṣis (IV. 43, 55). Pleased with Maya for his asceticism granted him mastery in the Śilpa-Śāstras (IV. 51, 13). On the death of Maya, gave his houses and gardens to Hema (IV. 51, 15). Granted Hanūmān a boon by which he became a proof against weapons (IV. 66, 27).

Saluted by Hanūmān before he leapt across the sea (V. 1, 8). Granted a boon to Surasā that none would escape her jaws (V. 1, 144). Created Hanūmān for destroying Sinihikā (V. 1, 187). Foretold the presiding deity of Lankā that as soon as she was vanquished by a Vānara, she was to know that evil days had come for the Rāksasas (V. 3, 46-47). His words never go unfulfilled (V. 3, 48). Visva-Karman built the Puspaka car for him and he transferred it to Kuvera as a mark of favor (V. 9, 11-12). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V. 32, 14). Granted the boon of immortality to Dvivida and Mainda to please the Asvins (V. 60, 2-3).

Cursed Rāvaṇa for dishonoring Puñjikasthalā (VI. 13, 13-14). **वैधा:** (VI. 13, 13). Warned him against the danger that Rāvaṇa had to meet with from a man (VI. 60, 6-7). On hearing the representation of the Devas headed by Indra, decreed that Kumbhakarna should sleep on for the well-being of the universe; then at the intercession of Rāvaṇa conceded that he was to wake up for a day once in six months (VI. 61, 18-28). Pleased with his austerities presented Indra-Jit with the Brahma-Siras weapon and swift-going horses (VI. 85, 12). Foretold that Indra-Jit would meet his death at the hands of the enemy who attacked him at the Nikurhbuḍā before he could finish his sacrifices there (VI. 85, 14-15). Being pleased with the prayers offered by the Devas said that from that very day

the Rākṣasas and the Dānavas would not stalk about the three worlds fearlessly (VI. 94, 31-33). सर्वस्य लोकस्य कर्ता, ब्रह्मधिदां वरः (VI. 117, 3). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117, 3-9). In reply to Rāma's enquiry (VI. 117, 10-11) identified him with Viṣṇu, and Sītā with Lakṣmī and reminded him that he had assumed human form to destroy Rāvaṇa (VI. 117, 12-32).

Pleased with the austerities of Kuvera offered to grant him boons (VII. 3, 13-14). Granted his prayers and made him the fourth guardian of the world and presented him with the Puṣpaka car (VII. 3, 16-21). सलिलसंववः पवसमभवः, प्रजापतिः: Created animate beings for the protection of his creation (VII. 4, 9). In reply to the enquiries of his freshly created beings (VII. 4, 10) asked them to protect the human beings carefully (VII. 4, 11). Then he called them Rākṣasas because they had promised to protect (रक्षामः) and Yakkas for they were inclined to perform sacrifices (यक्षामः) (VII. 4, 12-13). विशुः, चतुर्वक्त्रः, ब्राह्मणवत्सलः: Pleased with the austerities of Mālyavān brothers granted them boons of victory and immortality (VII. 5, 12-15). Prevented Rāvana from offering his tenth head as the final sacrifice, and offered to grant him boons (VII. 10, 12-14). Refused to confer the boon of immortality on Rāvaṇa (VII. 10, 17). Granted the favors asked for by Rāvaṇa, further substituted his lost heads and also granted a boon by which he could fulfil his desires (VII. 10, 18-25). Offered to grant boons to Vibhīṣana (VII. 10, 27-28). Conferring the boons of immortality on Vibhīṣana proceeded to Kumbhakarṇa (VII. 10, 33-35). On the representation of the Devas (VII. 10, 36-40) remembered Sarasvatī and when she appeared asked her to influence the speech of Kumbhakarṇa (VII. 10, 41-43), and then offered to grant him boons (VII. 10, 43-44). Granting his prayer disappeared (VII. 10, 45). Came to witness the struggle

between Yama and Rāvaṇa (VII. 22, 17). When Yama was ready to strike Rāvaṇa with the Kāla-Danḍa (VII. 22, 31-36) stopped him for the good of the creation (VII. 22, 37-45). Mediated when the Nivātas and the Kavacas were fighting without intermission for a year and established peace between them (VII. 23, 10-13). शैलाक्षयगतिः, अन्वयः, वृद्धः (VII. 23, 10-11). Prevented Rāvaṇa from attacking Candra and then communicated to him a Mantra that gave victory over death (VII. 23 (d), 22-50). Approaching Rāvaṇa accompanied by the Devas asked him to name his terms for releasing Indra (VII. 30, 1-7). Refused to grant immortality to Indrajit (VII. 30, 9-10). On finding Indra crest-fallen (VII. 30, 17) said that his rape on Ahalyā had resulted in this humiliation and then asked him to return to heaven after performing the Vaiṣṇava sacrifice (VII. 30, 18-49). In reply to the representation made by the Devas (VII. 35, 53-57) explained the cause of the stoppage of Vāyu and then proceeded to propitiate him (VII. 35, 57-65). Affectionately raised Vāyu and touched the wounded child by the hand (VII. 36, 3). वेदविद्, लम्बाभरणशोभी (VII. 36, 3) To please Vāyu asked the assembled Devas to grant boons to the child. त्रियुग्मः, त्रिकुल्, त्रिधामा, त्रिदशाच्चितः (VII. 36, 7-9). Granted him a long life (VII. 36, 20). Retired after paying compliments to Vāyu (VII. 36, 21-25). जगद्गुरुः (VII. 36, 21). His mansion stood on the middlemost peak of the Meru (VII. 37 (a), 7-8). A Vānara was born when he rubbed on his limbs the drop of tear that had trickled from his eyes while practising Yoga (VII. 37 (a), 8-10). पद्मयेनिः, चतुर्सुखः, भगवान्, लोककर्त्ता (VII. 37 (a), 8-10). Asked him to live in the hills nearby subsisting on roots and fruits (VII. 37 (a), 11-13). Greeted Rkṣa-rāṭ along with his sons and sent them to Kiskindhā to rule over the Vānaras (VII. 37 (a), 45-52).

In reply to Vasiṣṭha's appeal (VII. 56, 5-9) advised him to enter the energy of Mitrāvaraṇa for getting back his physical body (VII. 56, 9-10). देवदेवः (VII. 56. 6). स्वर्यभूः अमितप्रभः (VII. 56, 9). To the assembled Devas etc (VII. 69, 20-22) narrated the history of the divine weapon and set at rest their fear (VII. 69, 23-29). देवदेवेषः चराः प्रपितामहः (VII. 69, 22). In reply to Śveta's query (VII. 78, 12-13) said that as he had fattened his own body at the expense of others, he was destined to feed on his own corpse, till he met Agastya (VII. 78, 14-19). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII. 97. 7). On the disappearance of Sītā (VII. 97, 17-26) soothed the feelings of Rāma and advised him to listen to the latter portion of the Rāmāyaṇa for obtaining a knowledge of his future life (VII. 98, 11-23). Came to the Sarayū to receive Rāma with thousands of divine cars (VII. 110, 3-4). Welcomed Rāma and his brothers and invited them to merge themselves in the great energy of Viṣṇu (VII. 110, 8-11). In compliance with Viṣṇu's request (VII. 110, 16-17) admitted his followers to the Santānaka heaven (VII. 110, 18-19). Admitting all to heaven retired (VII. 110, 28).

BRAHMĀNA, THE OLD—Never told an untruth, nor was ever jealous, never committed a sinful act with respect to any living being. On the death of his only son, carried his corpse to the palace gate and began to weep aloud holding the king responsible for his untimely death (VII. 73, 2-19).

BHAGA—His protection invoked by Kausalyā during Rāma's sojourn (II. 25, 8). His temple at Agastya's hermitage was visited by Rāma (III. 12, 18).

BHAGIRATHA—सुधामिकः Son of Dilipa (I. 42, 7; 70, 38). Appointed king by his father (I. 42, 10). राजविः

धार्मकः (I. 42, 11). Practised austerities for a long time at Gokarṇa with a view to beget a son and to bring down the Gaṅgā (I. 42, 11-13). **सुव्रतः** (I. 42, 16). In reply to Brahmā's offer (I. 42, 14-16) prayed that the sons of Sagara might attain heaven by having their ashes washed by the Gaṅgā and that the line of the Ikṣvākus might continue. **महावाहुः** (I. 42, 18-20). Boons conferred इच्छाकुकुलवर्धनः (I. 42, 21-22), but asked to employ Mahādeva to break her force as the Earth was not capable of doing so (I. 42, 23-24). Introduced to Gaṅgā (I. 42, 25). On the withdrawal of Brahmā practised austerities for a year standing on the toe (I. 43, 1). Śiva being pleased consented to receive the Gaṅgā on his head (I. 43, 3). Finding that the Gaṅgā was lost in the labyrinth of the matted hair on the head of Śiva, began to practise austerities again, till pleased with him Śiva released her (I. 43, 8-11). One of the seven streams into which Gaṅgā divided herself, followed the wake of the divine car in which Bhagiratha was seated (I. 43, 14). Gaṅgā followed his lead (I. 43, 15; 30-31) followed hard by Rṣis, Daityas, Dānavas etc. (I. 43, 31-33). After being released by Jahnu (I. 43, 34-38) she followed him till he reached the sea (I. 43, 39). To fulfil his mission took her carefully to the nether world **राजर्षिः** (I. 43, 40). Saw the remains of his grandfather (I. 43, 41). Followed by the Gaṅgā went to the spot where they had been reduced to ashes (I. 44, 1). As soon as the ashes had been washed by the Gaṅgā, Brahmā appeared there (I. 44, 2). Praised the Rājā highly for having accomplished what had been left unfinished by his illustrious predecessors and advised him to perform the ceremony of offering water in honor of his great grand-fathers (I. 44, 3-15). **नरशादूलः** (I. 44, 3). **भनुजाधिपः** (I. 44, 7). **अनघः** (I. 44, 11). **पुरुषर्षभः** (I. 44, 12). **आरिन्दमः** (I. 44, 13). **नरोत्तमः** (I. 44, 14). **राजर्षिः, महायशा:** (I. 44, 17). On the departure of Brahmā (I. 44, 16) performed the water offering

ceremony in order of descent (I. 44, 17). Went back to his kingdom and took up the reins of the government (I. 44, 18). His son was Kakutstha (I. 70, 39).

BHADRA (i)—One of the regional elephants who supported the earth on the head on the north. Honored by the sons of Sagara ; हिमपाण्डुरः, भद्रं धयः (I. 40, 22-23).

BHADRA (ii)—A courtier of Rāma who with light talks sought to divert his master (VII. 43,2). In reply to Rāma's query (VII. 43, 4-6) said that citizens spoke mostly on the destruction of Rāvana (VII. 43, 7-8). Hard pressed by Rāma (VII. 43, 9-11) said that they did not approve of his reclamation of Sītā (VII. 43, 12-20)

BHADRA-MĀDĀ—A daughter of Krodha-Vasā and Kaśyapa (III. 14, 21). Mother of Irāvati (III. 14, 24).

BHAYĀ—भद्राभया, Sister to Yama, married to Heti and gave birth to Vidyut-Keśa (VII. 4, 16-17).

BHĀRUNDA—A forest through which Bharata passed on his way back from Kekaya (II. 71, 5).

BHARATA (i)—यशस्वी ; Son of Dhruvasandhi and father of Asita (I. 70, 27).

BHARATAS, The (ii)—A country in the north to which Sugrīva sent Śata-bala and others in search of Sītā (IV. 43, 11).

BHARATA (iii)—Kaikeyī insisted on his nomination as King (I. 1, 22). On the death of Dasaratha made King by the Brāhmaṇas headed by Vasishtha, but as he did not wish to usurp the rightful position of Rāma, approached him and persuaded him to accept the crown (I. 1, 33—36). महाबलः, कीर्तः, रामपादप्रसादकः (I. 1, 34). आर्यभावगुरुस्कृतः (I. 1, 35). Rāma having refused, returned with sandals and set himself

up at Nandigrāma (I. 1, 36—39). Hanūmān brought a message for him from Rāma (I. 1, 87). His visit to Rāma in exile foreseen by Vālmīki (I. 3, 16). His installation of Rāma's sandals and residence at Nandigrāma foreseen (I. 3, 17). Born of Kaikeyī. सत्यपराक्रमः, साक्षाद्विष्णोः चतुर्भगिः, सर्वैः गुणैः समुदितः (I. 18, 13). प्रसन्नवीः, मोनलङ्घे पुष्ये जातः (I. 18, 15). Naming ceremony (I. 18, 21). Dearer than life to Satrughna (I. 18, 32—33). At the suggestion of Viśvāmitra (I. 72, 1—8) Janaka consented to marry Māndavī—a daughter of Kusadhvaja—to him (I. 72, 9—12) रुपयौवनशाली, लोकपालसमः, देवतुल्यपराक्रमः (I. 72, 7). His maternal uncle came to see him (I. 73, 1-6). Married to Māndavī (I. 73, 31-32). Returned to Ayodhyā and was received publicly (I. 77, 6-9). Enjoyed with his wife and attended on his father (I. 77, 14-15). Permitted by Daśaratha to proceed to Kekaya with his uncle Yudhājit (I. 77, 15-17). Taking leave of his father, mothers and Rāma started with Satrughna. शूरः, नरश्रेष्ठः (I. 77, 18-19).

Though treated as a son by the uncles who took care to supply all his wants, pined for the old Daśaratha (II. 1, 2-3). Daśaratha also continually remembered him. महेन्द्रोपमः (II. 1, 4). सतां वृत्ते स्थितः, ज्येष्ठानुवर्ती, धर्मात्मा, सानुकोशः, द्वितेन्द्रियः (II. 4, 26). Daśaratha's desire to celebrate the coronation of Rāma in his absence (II. 4, 25-27). Being the second son, he was the next claimant to the throne (II. 8, 7). महात्मा (II. 12, 21). रामादपि धर्मतः बलवत्तरः (II. 12, 62). धर्मात्मा, सर्वभूतप्रियंवदः (II. 24, 22). धर्मरतः (II. 24, 23). पितृवंशचरित्रः (II. 37, 31). कल्याणचारित्रः, कैकेय्यानन्दवर्धनः, ब्रानवृद्धः, वयोवालः, मृदुवीर्यगुणान्वितः, भयापहः, राजगुणैर्युक्तः (II. 45, 7-9). धर्मात्मा (II. 46, 7). His saintly character referred to (II. 46, 8). Decried by the ladies of Ayodhyā (II. 48, 28). Rāma left a message for him with Sumantra (II. 52, 34-36). His lot envied by

Rāma (II. 53, 11-12). Rāma's parting message to him repeated by Sumantra in the presence of Daśaratha (II. 58, 21-24). महाबाहुः इच्चाकुकृतनन्दनः (II. 58, 22). At the time of Daśaratha's death he was in Kekaya (II. 67, 7) Messengers sent to bring him back (II. 68, 3). On the night on which the messengers reached the town, dreamt evil dreams (II. 69, 1). Was greatly upset as a result (II. 69, 2). In reply to an enquiry made by a friend narrated his experiences (II. 69, 6-21). The messengers received by him (II. 70, 2). After honoring them with presents enquired of them about the welfare of Daśaratha, Rāma, Lakṣmana, Kausalyā, Sumitrā and Kaikeyī (II. 70, 6-10). Proposed taking leave of the King (II. 70, 13). Did so (II. 70, 14-15). In a hurry did not appreciate the presents offered by his grand-father (II. 70, 24). His mind was not at rest because of the arrival of the messengers and the evil dream (II. 70, 25). Leaving his own apartments stood on the King's Way, bade farewell to his uncle and grand-father, took his seat on the chariot along with Satrughna and started for Ayodhyā followed by a numerous retinue (II. 70, 26-30). His journey from Rājagṛha to Ayodhyā described (II. 71, 1-18). Was struck with the gloomy appearance of the city (II. 71, 19-31) Entered the city by the Vaijayanta gate where he was received by the gate-keepers (II. 71, 32-33). Disconsolate at the gloomy appearance of the town (II. 71, 35-43). Entered the palace (II. 71, 44). Became sad on seeing the deserted appearance of the palace (II. 71, 45-46). वीर्यवान् द्युतिमान् (II. 71, 1). श्रीमान् (II. 71, 2). भद्रः (II. 71, 8). नरब्याघः (II. 71, 15). Not finding his father in his apartments went to his mother's (II. 72, 1). Touched the feet of his mother. धर्मात्मा (II. 72, 3). राजीवलोचनः (II. 72, 7). In reply to Kaikeyī's enquiries (II. 72, 4-6) said that he had reached Ayodhyā after spending seven nights on the way, that her father and brother were doing well and that he impelled by the

messengers, had left behind his retinue. Then he made enquiries regarding his father (II. 72, 8-13). धर्मभिजनवान् शुचिः (II. 72, 16). महावाहुः (II. 72, 17). देवसंकाशः (II. 72, 22). Wept to hear of Daśaratha's death (II. 72, 16-22). मातृंग-संकाशः, चन्द्राक्षसदृशः (II. 72, 23). Enquired of what disease he had died, the whereabouts of Rāma and of the dying words of the late king (II. 72, 26-35). Enquired again regarding the whereabouts of Rāma etc. (II. 72, 39-40). Enquired about the whereabouts of Rāma etc. (II. 72, 43-45). Rebuked Kaikeyī for bringing about the death of Daśaratha and Rāma's exile. Then to take revenge expressed his desire to bring back Rāma from the forests and to instal him on the throne (II. 73, 2-27). Then he began to cry aloud for grief (II. 73, 28). Cursed and abused her vilely : tried to drive home the fact how Kausalyā had been injured by her, then promised to set it right by installing Rāma on the throne and himself retiring to the forests (II. 74, 2-34). So saying he fainted out of anger (II. 74, 35-36). परतपः (II. 74, 36). Coming to himself looked at his mother and then told his companions that he neither wanted the throne, nor would act according to the suggestions of Kaikeyī ; that he never knew that Daśaratha intended to crown Rāma as he was away at that time, nor did he know anything about the exile of Rāma etc. (II. 75, 1-4). So saying accompanied by Satrughna, proceeded towards Kausalyā's apartments and finding her lying unconscious embraced her (II. 75, 8-9). In reply to Kausalyā's words of grief (II. 75, 10-16) swore by all conceivable means that he had no hand in the affair (II. 75, 17-59). स्रातृचल्सलः (II. 75, 63). So saying he dropped down unconscious at the feet of Kausalyā and spent the whole night in grief (II. 75, 64-65). At the suggestion of Vasiṣṭha (II. 76, 1-2) commanded his men to make arrangements for the cremation ceremony of Daśaratha. धर्मचित् (II. 76, 3). On seeing the corpse lamented bitterly

(II. 76, 5-9). Ceased from weeping at Vasiṣṭha's request (II. 76, 12). Performed the *Tarpaya* ceremony (II. 76, 23). On the expiry of the period of mourning performed the Śrāddha ceremony on the twelfth day and bestowed various gifts on the Brāhmaṇas (II. 77, 1-3). On the morning of the thirteenth day wept aloud and lamented bitterly when he approached the spot of cremation to pick up the burnt bones (II. 77, 4-8). Raised by the courtiers from the ground (II. 77, 9-10). Consoled by Vasiṣṭha (II. 77, 20-23). Instructed by priests did other works with the help of the courtiers (II. 77, 25-26). His refuge sought for by Kaikeyī (II. 78, 20). Restrained Satrughna from belaboring Mantharā any more (II. 78, 21-23). On the fourteenth day after the death of Daśaratha, when offered the throne by the royal officers, humbly declined in favour of his elder brother, Rāma and expressed his desire to go to the forest and bring back Rāma after crowning him there. For this purpose ordered that the workmen should be directed to lay out a road (II. 79, 6-13). Being roused from sleep in the small hours of the night following which Vasiṣṭha intended to crown him, was overtaken with extreme grief and saying that he was not the King, mourned the death of Daśaratha and the exile of Rāma (II. 81, 1-7). Cheered by the people when he proceeded towards the court (II. 81, 15). Shone brilliant when he appeared in the court (II. 81, 16). शुद्धिसम्पन्नः (II. 82, 1). कलहसस्वरः युधा (II. 82, 10). In reply to Vasiṣṭha's suggestion that he should forthwith occupy the throne (II. 82, 4-8) said that he could not ascend the throne which was the just inheritance of the saintly Rāma, and expressed his intention to set right his mother's misdeeds by bringing back Rāma from the forests (II. 82, 9-16). He also said that if he failed to bring back Rāma, he would live in the forests and that he wanted to start at once (II. 82, 18-20). Saying this he asked Sumantra to

mobilise the army (II. 82, 21-22). Asked Sumantra to make ready his car (II. 82, 27). सत्यधृतिः, प्रतापवान्, दृढ़-सत्यविकमः (II. 82, 29). Commanded Sumantra to ask the generals to collect their men as he was anxious to bring back Rāma without the least possible delay (II. 82, 30). On the day following started for the forests in his car with a large following (II. 83, 1-5). Broke his journey on the banks of the Gaṅgā at Śringaverapura, being desirous of performing the *Tarpana* ceremony in honor of his father (II. 83, 19-26). वाक्यकोविदः (II. 83, 22). At the suggestion of Sumantra, sent for Guha (II. 84, 14). महाप्राङ्मुखः (II. 85, 1). Thanked Guha for his offer of hospitality, then asked him to direct him to Bharadvāja's hermitage (II. 85, 2-4). आकाश इव निर्मलः (II. 85, 8). Assured Guha that he had never entertained feelings of hostility against Rāma whom he regarded as his father. On the contrary he was going to persuade him to come back (II. 85, 9-10). Highly praised Guha (II. 85, 12-13). At night slept with Satrughna (II. 85, 14-15). But could not sleep on account of grief (II. 85, 16-21). Consoled by Guha. महानुभावः (II. 85, 22). धर्मग्रेह्यः (II. 85, 16). अपमेयः (II. 86, 1) Fell into a deep reverie on hearing Guha's story (II. 87, 1). सुकुमारः, महासत्त्वः, सिंहस्कन्थः, महाभुजः, पुण्डरीकविशालादः, तद्वाणः, प्रियदर्शनः, (II. 87, 2). Fainted after some time (II. 87, 3). Soon came to his senses and consoled Kausalyā, then asked Guha to tell him where and on what bed Rāma etc. spent the night and what they lived on (II. 87. 12-13). When Guha had finished his story, examined Rāma's bed at the foot of the *Inguḍi* tree (II. 88, 1). Gave way to a violent fit of grief on account of the banishment of Rāma and Sītā, and praised Lakṣmaṇa for his dévotion, said it was the might of Rāma that was protecting Ayodhyā—undefended as the town was just then, took a vow to lie down on bare ground, live on fruits and roots and to put

on matted hair and bark from that day and to spend the latter part of his life in the forests while Rāma and Lakṣmaṇa would govern the kingdom, also promised to reside in the forests for good if Rāma refused to come (II. 88, 2-30). Spending the night there at day-break asked Śatrughna to get up and after summoning Guha requested him to arrange for the crossing of the Gangū (II. 89, 1-2). In reply to Guha's enquiry said that he had slept well and requested him to arrange for the crossing of the river (II. 89, 6-7). Crossed the river in a "Svastika" boat brought by Guha himself (II. 89, 13). Arrived at the outlying forests of Prayāga within a few hours after sun-rise (II. 89, 21). Left his army there and departed for the hermitage of Bharadvāja in the company of priests and courtiers (II. 89, 22). Leaving off his arms and wearing a pair of cloths, he walked on foot (II. 90, 2). At sight of the hermitage left his ministers behind and proceeded with the priest alone (II. 90, 3). Saluted Bharadvāja (II. 90, 5). Received formally by the sage who enquired after his welfare (II. 90, 6-7). Enquired after the sage's welfare in return (II. 90, 8). Expressed regret when Bharadvāja suspected him of harbouring evil intentions towards Rāma. Assured him that it was done during his absence and against his will and that he was going to Rāma to persuade him to come back (II. 90, 14-18). Accepted Baradvāja's invitation and agreed to halt there for the night (II. 90, 24). Politely refused the sage's offer to entertain him (II. 91, 2). In reply to Bharadvāja's enquiry (II. 91, 3-5) said that he had left his army behind for fear of creating disturbance in the hermitage (II. 91, 6-9). Brought his army there at the desire of the sage (II. 91, 10). At the request of Bharadvāja entered the well-furnished palace with his priests and courtiers and became mightily pleased with the arrangements made (II. 91, 36-37). Having honoured the emblems of royalty and saluting the throne which he considered was

being occupied by Rāma, took his seat near by holding the fly-whisk (II. 91, 38-39). Entertained with songs and dances by the Gandharvas and the Apsarās (II. 91, 41-51). Next morning waited on Bharadvāja with folded hands (II. 92, 1). In reply to the sage's enquiries (II. 92, 2-3) said that he and his men were mightily pleased with the arrangements made for entertaining them and requested him to direct him to Rāma's lodging place in the Citrakūṭa (II. 92, 4-8). At the desire of Bharadvāja introduced his mothers severally (II. 92, 19-27). पुरुषव्याघ्रः (II. 92, 2). धार्मिकः (II. 92, 19). वचनकोविदः (II. 92, 20). Breathed hard with anger while introducing Kaikeyi. नरशार्दूलः (II. 92, 28). Took leave of the Ṛṣi and commanded his men to get ready (II. 92, 32). Himself travelled in a litter (II. 92, 37). Thus travelled he, surrounded by the mighty army which appeared like a wide sea (II. 93, 3-4). On reaching his destination described the scenic beauty of the Citrakūṭa hills to Vasīṣṭha and Satrughna (II. 93, 6-19) and asked his men to discover the whereabouts of Rāma and Lakṣmaṇa (II. 93, 20). When informed that the soldiers had seen trails of smoke (II. 93, 22-23) he cried for a halt, and proposed to go there accompanied by Sumantra and Dhṛti (II. 93, 25). अभिचबलमर्द्देतः (II. 93, 24). Looked at the spot whence smoke was issuing (II. 93, 26). महाबलः महोत्साहः (II. 97, 2). भ्रातुर्वत्सलः रामस्य प्राणैः प्रियतरः (II. 97, 9). Commanded the army to retire quietly without disturbing the peace of the spot (II. 97, 29). Having disposed of the army, engaged Satrughna and Guha with his followers to make a thorough search of the woodlands for Rāma and he himself also proposed to do the same with the help of the courtiers and priests, and said that till he could discover Rāma etc. his mind would not find rest (II. 98, 1-13). So saying entered the forests on foot and located the position of Rāma's cottage by climbing on a Sāl tree (II. 98, 14-16).

Mightily pleased he proceeded towards the spot with his companions (II. 98, 17-18). Having posted his army went to see Rāma, describing the route to Satrughna (II. 99, 1).

गुरुवत्सलः: Instructed Vasiṣṭha to bring his mothers (II. 99, 2). Caught sight of Rāma's cottage (II. 99, 4-8) and thought that he had arrived at the spot indicated by Bharadvāja, beside the river Mandākinī, infested with mighty elephants and peopled by the sages (II. 99, 9-13). Having arrived at Citrakūṭa situated near the Mandākinī, lamented that he should have been the cause of Rāma's banishment and hoped to fall at the feet of Rāma etc. that day (II. 99, 14-17). Thus lamenting he stood before the cottage with its humble fittings and caught sight of Rāma seated in the *Virāsana* posture on the fire-altar along with Lakṣmaṇa and Sītā (II. 99, 18-28). At the very sight of Rāma, gave vent to his pent-up feelings in a choked voice and lamented that of all persons Rāma should have been reduced to such penury and blamed himself for it (II. 99, 29-36). So saying fell flat on the ground exclaiming "Ārya!", but overcome with grief he could speak no more (II. 99, 37-39).

Embraced by Rāma and placed on the lap (II. 100, 1-3). **जटिलः, चीरवसनः**: (II. 100, 1). Being asked by Rāma and Lakṣmaṇa the reason of donning the matted hair and wearing barks as well as that of visiting the forest (II. 101, 1-3) requested Rāma to return with him to Ayodhyā and to occupy the vacant throne which rightfully belonged to him (II. 101, 4-13). Repeated the request and in this connection broke the news of father's death due to disappointment and asked him to perform the last rites and ceremonies in honor of the deceased (II. 102, 1-9). Nursed Rāma when he fainted on hearing the news of his father's death (II. 103, 5). Asked Rāma to perform the last rites of his father (II. 103, 17). Followed Rāma to the Mandākinī to perform the water offering ceremony (II. 103,

24-25). When Rāma and Vasiṣṭha had taken their seat, he sat down with his followers with folded hands (II. 104, 29-30). Spending the night mournfully invited Rāma to accept the throne to please the people as he was the born ruler of men (II. 105, 1-12). Finding Rāma determined not to return to Ayodhyā and accept the throne, Bharata with folded hands and bowed head appealed to him to accept the throne and thereby do the duty of a true Kṣattriya and of a dutiful son as well as to remove the stain attached to his mother. Then he pleaded his youth and his inexperience. At last proposed to crown him then and there in the presence of all and to take him to Ayodhyā (II. 106, 2-32). Finding Rāma firm, proposed to take to hunger-strike (प्रत्यूपवेशनम्) —practised by the creditor Brāhmaṇa to realise his debts, and asked Sumantra to spread Kuṣa grass on the doorway (II. 111, 12-14). Finding Sumantra hesitating, himself spread the Kuṣa grass to lie down (II. 111, 15). Invited the opinion of his numerous followers (II. 111, 19). Offered to remain for fourteen years in the forests in place of Rāma for honoring the desire of their father (II. 111, 24-26). Prompted by the Invisible powers (II. 112, 3-6) with folded hands proposed that Rāma should accept the throne and for the present appoint a representative to govern the kingdom during his absence (II. 112, 9-13). Saying this he fell at his feet and pressed him hard to accept his proposal (II. 112, 14).

राजशार्दूलः (II. 112, 4). महाप्राङ्मः, महावृत्तः, महायशः (II. 112, 5). Asked Rāma to place his feet on the pair of sandals which during his absence would look after the welfare of all (II. 112, 21). Taking them away respectfully from Rāma, said that he would wait for his return for fourteen years clad in barks and with matted hair on, outside the city and that if he failed to return after that period, he would commit suicide (II. 112, 23-26). Took leave of Rāma, placing the sandals on the head of a

royal elephant. धर्मचित् (II. 112, 29). Took his seat on the car along with Śatruघna respectfully carrying the sandals (II. 113, 1). Arrived at Bharadvāja's hermitage after rounding the Citrakūṭa hills (II. 113, 3-5). Saluted the sage respectfully. कीर्त्यवान् कुलनन्दनः (II. 113, 6). In reply to Bharadvāja's enquiries (II. 113, 7) said that Rāma was determined not to return, then at the intercession of Vasīṣṭha had appointed the sandals to represent him during his absence (II. 113, 8-14). महात्मा (II. 113, 15). Highly praised by Bharadvāja for his high-mindedness (II. 113, 16-17). Took leave of him (II. 113, 18-19). Crossed the Yamunā and the Gaṅgā, then passing through Śrīgaverapura arrived at Ayodhyā which appeared to him dull, dark and cheerless (II. 113, 20-24). The deserted appearance of Ayodhyā noted by him (II. 114, 19-27). Entered the palace divested of Daśaratha with tears in his eyes (II. 114, 28-29). Having escorted his mothers to Ayodhyā, proposed to reside at Nandi-grāma till the return of Rāma (II. 115, 1-3). His proposal having been approved by the counsellors (II. 115, 4-6) asked the charioteer to get the car ready (II. 115, 7). Taking leave of the mothers started for Nandi-grāma accompanied by Śatruघna and his counsellors (II. 115, 8-9), carrying the sandals on head (I. 115, 12). Having arrived there said that the realm had been deposited with him as a trust and that the sandals would look after the welfare of the people (II. 115, 13-14). Then holding up the sandals he addressed the people in the same strain (II. 115, 15-30). Began to reside there clad in barks and donning matted hair, with his court, regarding the sandals as the living representative of Rāma (II. 115, 21-24).

His vow of asceticism admired by Lakṣmaṇa (III. 16, 27-34). पुरुषव्याघ्रः, धर्मत्मा (III. 16, 27). अत्यन्तसुखसञ्चारः सुकूमारः (III. 16, 30). पद्मपत्रेक्षणः, श्यामः, श्रीमान् निष्ठदरः

महान्, धर्मज्ञः, सत्यवादी, हीनिषेधः, जितेन्द्रियः (III. 16, 31). प्रियाभिभाषी, मधुरः, दीर्घवाहुः, अरिन्दमः (III. 16, 32). Gave a lie to the proverb that 'men inherit the character of their mothers' (III. 16, 34). Rāma's anxiety to meet him again (III. 16, 39-40).

सत्यवान्, ऋजुः, धर्मकामार्थतत्त्वज्ञः, निग्रहातुश्रहे रतः (IV. 18, 7). नयश्च विनयश्च उमै यस्मिन् सत्यं च सुस्थितम्, देशकालवित् (IV. 18, 8). नृपतिशार्दूलः, धर्मवत्सलः (IV. 18, 10). Remembered by Rāma (IV. 28, 55).

As seen by Hanūmān—चीरकृष्णजिनाम्बरः, दीनः, कृशः, आश्रमवासी, जटिलः, मलदिधार्गः, भ्रातुव्यसनकर्पितः, फलमूलाशनः, दान्तः, तापसः, धर्मचारी, समुन्नतजटाभारः, बलकलाजिनवासाः, नियतः, भावितात्मा, ब्रह्मिसमतेजाः (VI. 125, 29-32). Ruled over the entire world in the name of Rāma's sandals with the help of officers (VI. 125, 32-34). Hanūmān having informed him about the safe return of Rāma (VI. 125, 36-39) fainted for joy, then coming to himself embraced him and drenched him with tears and gave valuable gifts to Hanūmān (VI. 125, 40-46). Delighted at hearing the name of Rāma after so many years, enquired how the union between Rāma and the Vānaras was brought about (VI. 126, 1-3). On hearing the account of Hanūmān (VI. 126, 4-54) exclaimed that his heart's desire was fulfilled (VI. 126, 55). सत्यविक्रमः, परवीरहा (VI. 127, 1). Then ordered Satrughna to offer the thanksgiving oblations to all temples and caityas, to decorate the town profusely and to accord a public reception to Rāma (VI. 127, 1-5). Went to Nandi-grāma to receive Rāma carrying the sandals on the head accompanied by his officers, citizens etc. (VI. 127, 16-22). After sometime enquired of Hanūmān if he spoke the truth as he could see no trace of Rāma till then (VI. 127, 22-24). As soon as the car drew near offered oblations and foot-wash to Rāma and respectfully saluted him (VI. 127, 35-37).

When the car landed on earth, once more saluted and then embraced Rāma, then saluted Lakṣmaṇa and Sītā and then embraced the Vānara chiefs and courteously received Sugrīva and Vibhiṣaṇa (VI. 127, 38-47). Helped Rāma to wear the sandals and declared that that day he was relieved of the trust deposited with him (VI. 127, 53-56). With folded hands begged of Rāma to accept the throne pleading his inability to continue the charge (VI. 128, 1-11). Shaved, bathed and dressed (VI. 128, 14-15). Held the reins of the horses that drew Rāma's chariot (VI. 128, 28). Under instructions from Rāma (VI. 128, 45) accommodated Sugrīva in Rāma's garden-house and requested him to despatch the Vānaras for fetching sea-water (VI. 128, 46-48). Was appointed Crown-Prince on the refusal of Lakṣmaṇa (VI. 128, 93).

Attended the court on the day following Rāma's coronation (VII. 37, 17). Gathered together the feudal chiefs on the abduction of Sītā (VII. 38, 24-25). Brought to Ayodhyā the rich presents offered by the chiefs (VII. 39, 11). Praised Rāma for the thriving condition of the state (VII. 41, 17-22). At the desire of Rāma (VII. 44, 6-7) immediately set forth for the palace (VII. 44, 7-8). Being showed in, found Rāma greatly agitated; then bowed down at his feet, was embraced in return and offered a seat (VII. 44, 14-18). On hearing Rāma's words (VII. 44, 17-20) became curious to know what he had to say (VII. 44, 21). In reply to Rāma's call for service (VII. 62, 7-8) offered to destroy Lavaṇa (VII. 62, 9). In accordance with Rāma's direction (VII. 63, 9-11) made the necessary arrangements for Satrughna's coronation (VII. 63, 12). Went to see off Satrughna (VII. 72, 21). On the arrival of Rāma, went to see him and was duly received (VII. 83, 1-2). Did not fall in with the proposal of Rāma to celebrate the Rājasuya (VII. 83, 2-8) for that would bring

on a war of destruction (VII. 83, 9-15). His curiosity being aroused by the story of Ila as recited by Rāma (VII. 87, 1-29) further enquired what became of him (VII. 88, 1-3). Was moon-struck at the recital of the story (VII. 89, 1). On hearing the birth-story of Purūravā (VII. 89, 1-25) further asked what became of Ila (VII. 90, 1-2). In accordance with Rāma's instruction (VII. 91, 19-26) proceeded to the sacrificial area (VII. 91, 27). Attended on the royal guests (VII. 92, 5). At the desire of Rāma (VII. 100, 14-19) started for the land of the Gandharvas with his sons at the head of a large army (VII. 100, 20-24). Reached Kekaya in a fortnight (VII. 100, 25). Invaded the land of the Gandharvas in conjunction with Yudhājit (VII. 101, 1-3). At the end of a week destroyed three Krors of Gandharvas (VII. 101, 5-8). Annexed the land and founded two capitals, Takṣaśilā and Puṣkalāvata from which his sons ruled over the Gāndhāra country. Returned to Ayodhyā after five years and reported the matter to Rāma (VII. 101, 10-18). At the desire of Rāma (VII. 102, 1-4) proposed to instal Prince Āngada in Kārupatha and Prince Candraketu in Candrakānta (VII. 102, 5-6). Went to the war (VII. 102, 10). Remained with Candraketu for a year, then returned to Ayodhyā (VII. 102, 12-14). Thus merrily lived on for 10,000 years (VII. 102, 15-17). Mortified to hear the proposed abdication of Rāma in his favor (VII. 107, 1-3) refused to accept the throne and proposed to instal Lava and Kuśa instead, sending messengers at the same time to Satrughna to inform him about their impending retirement (VII. 107, 5-8). Accompanied Rāma on the occasion of his Great Renunciation (VII. 109, 11).

BHARADVĀJA (i)--A sage of Citrakūṭa according to whose advice Rāma set up his abode there (I. 1, 31).

On his way home from Lankā Rāma broke his journey in his hermitage and sent Hanūmān to Bharata to inform him about his arrival (I. 1, 87). His meeting with Rāma foreseen by Vālmīki (I. 3, 15 ; 37). Rāma found the sage seated in the midst of his disciples after worshipping the fire. महात्मा, ऋषिः, संशितव्रतः, पकाशः, तपसा लब्धचक्षुः (II. 54, 11-12). Received Rāma etc, hospitably and offered them various presents (II. 54, 17-19). धर्मात्मा (II. 54, 17). तपसतपाः (II. 54, 18). मुनिः (II. 54, 19). Told them that he knew the reason of their exile and invited them to stay with him (II. 54, 21-22). महामुनिः (II. 54, 27) In reply to Rāma's objection (II. 54, 24-26) suggested the name of Citrakūṭa (II. 54, 28-32). ज्वलिततेजाः (II. 54, 36). सत्यशीलः (II. 54, 37). Next morning when Rāma requested him to suggest the name of a place where he could stay (II. 54, 37) again proposed the name of Citrakūṭa (II. 54, 38-43). Performed the *Svasthyayana* ceremony for the welfare of Rāma etc. while they were starting for Citrakūṭa (II. 55, 1-2). Returned after describing to them minutely the route to Citrakūṭa (II. 55, 3-10). Bharata enquired of Guha about the route to his hermitage (II. 85, 4). ऋषिप्रवरः (II. 89, 22). ब्राह्मणः, महात्मा, देवपुरोहितः, विप्रवरः (II. 89, 23). Left his seat as soon as he caught sight of Vasiṣṭha and asked the disciples to bring *Arghyam*. महातपाः (II. 90, 4). Recognised Bharata when he bowed down to him (II. 90, 5). Having honored him with gifts of foot-wash etc. enquired about his welfare. धर्मज्ञः (II. 90, 6). Made no enquiries about Daśaratha because he knew that he was dead (II. 90, 7). महायशाः (II. 90, 9). Suspected Bharata of harboring evil intentions against Rāma and spoke to him accordingly (II. 90, 9-13). Mightily pleased with Bharata's reply (II. 90, 14-18) informed him regarding the whereabouts of Rāma etc. and invited him to

stay for the night with him (II. 90, 19-23). Offered to entertain Bharata (II. 91, 1). In reply to Bharata's civil hesitation (II. 91, 2) offered to entertain his retinue and enquired why he had left his army behind (II. 91, 3-5). Requested him to bring his army there (II. 91, 10). Entered the fire-temple and prayed to Viśvakarman and other gods to help him in entertaining his guests (II. 91, 11-22). परमर्षिः (II. 91, 10). अप्रतिमेन तेजसा युक्तः, सुव्रतः (II. 91, 22). Requested Bharata to enter the palace (II. 91, 36). The garlands which grow up in the Caitra-ratha gardens were seen at Prayāga by the might of the great sage (II. 91, 48). Dismissed all the Gandharvas and the girls next morning (II. 91, 82). On the following morning finding Bharata waiting with folded hands, enquired if he had spent a pleasant night (II. 92, 2-3). उत्तमतेजाः (II. 92, 4). महातपाः (II. 92, 9). At the request of Bharata described to him the route to Citrakūṭa (II. 92, 10-14). Saluted by the mothers of Bharata, requested him to introduce him to them severally (II. 92, 14-19). महर्षिः, महाबुद्धिः, अर्थवित् (II. 92, 29). Advised Bharata not to blame Kaikeyī as the banishment of Rāma was for the benefit of the Devas, Dānavas and Rsis (II. 92, 30-31). His hermitage visited by Bharata on his return journey (II. 113, 5). Saluted by Bharata, asked if he had seen Rāma (II. 113, 6-7). Highly praised Bharata for his high-mindedness (II. 113, 16-17).

In reply to Rāma's enquiries (VI. 124, 1-3) replied that all was well with Ayodhyā and that he knew every thing that had happened abroad since his exile, then requested him to stay there for the night (VI. 124, 4-17). Granted the boon asked for by Rāma (VI. 124, 20). Came from the north to greet Rāma on his return home (VII. 1, 6). महासुनिः Married his daughter, Deva-Varṇī to Viśravā

(VII. 3, 3). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96, 4).

BHARADVĀJA (ii)—A disciple of Vālmīki who accompanied his preceptor to the Tamāsā (I. 2, 4). Supplied the barks to the Ṛṣi (I. 2, 7).

BHĀRGAVA—His reconciliation with his wife Reṇukā referred to (I. 51, 11). Led a deputation of Ṛṣis to Rāma (VII. 60, 4). In reply to Rāma's anxious enquiry (VII. 61, 1) said that they were being oppressed by the Daitya chief, Lavaṇa, so prayed for his destruction (VII. 61, 2-24). Warmly received Satrughna when he visited those parts to kill Lavaṇa (VII. 66, 16). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96, 3).

BHĀSA-KARNA—A general of Rāvaṇa who at the desire of his master (V. 46, 1-17) fought a duel with Hanūmān and was killed (V. 46, 33-37). Son of Sumālin and Ketumatī (VII. 5, 38-40).

BHASI—A daughter of Tāmrā and Kasyapa (III. 14, 17-18). Mother of fowls (III. 14, 18).

BHIMA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 23.).

BHRGU (i)—Name of a spring on the Himālayas (I. 38, 5).

BHRGU (ii)—A sage who granted a boon to Sagara and his wives who were practising austerities for a hundred years (I. 38, 6) that one queen shall produce a single child and the other 60,000 (I. 38, 7-8). मुनिः सत्यवतां वरः (I. 38, 6). नरद्याद्वः (I. 38, 9). परधार्मिकः (I. 38, 11). In reply to the queens' representation (I. 38, 9-10) said that that would depend on the desire of each (I. 38, 11-12). His descendants cursed Hanūmān for creating disturbances in the hermitage, (VII. 36, 32-34.) Cursed Viṣṇu for having

killed his wife (VII. 51, 11-15). Then for fear of non-acceptance propitiated Viṣṇu (VII. 51, 15-16). Invited to act as a priest in a sacrificial session convened by Rājā Nimi (VII. 55, 9). On the completion of Nimi's sacrifice, offered to restore him to life (VII. 57, 12).

BHRGU'S WIFE—Killed by Viṣṇu for having given refuge to the Daityas who had been defeated by the Devas (VII. 51, 11-12).

BHRGUTUNGA—Rcika with his family resided there. Ambarīṣa saw him there (I. 61, 11).

BHOGAVATI—A town in the Pātāla : the capital of Vāsuki ; invaded and captured by Rāvaṇa (III. 32, 13). Situated on a peak of the Kuñjara hills—the home of serpents-विशालरथ्या, दुर्धर्षी, सर्वतः परिरक्षिता, पन्नगैः रक्षिता (IV. 41, 36-37). There resided the king of all serpents—Vāsuki. Sugrīva asked Angada to ransack that town in search of Sīṭā (IV. 41, 38). शुभा Defended by the serpents (V. 3, 5). Invasion by Rāvaṇa and the defeat of the Nāgas referred to (VI. 7, 3 ; VII. 23, 5).

MAKARĀKṢA—A Rākṣasa chief to whose house Hanūmān set fire (V. 54,14). Son of Khara, wide-eyed (VI. 78,2). शुरमानी (VI. 78, 4). In reply to Rāvaṇa's request (VI. 78, 1-3) consented to go to the battle-field (VI. 78, 4). रौद्रः, दुर्मतिः (VI. 78, 19). Taking leave of Rāvaṇa and borrowing a chariot and an army from the master of muster (बलाध्यक्षः) he drove to the battle-field at the head of his army disregarding all omens (VI. 78, 5-21). Bravely rushed headlong into the enemy's rank and put to flight the Vānara army (VI. 79, 1-7). Finding Rāma advancing towards him, bravely challenged him to fight a duel with him (VI. 79; 9-16). Fought a duel with Rāma in the course of which

lost his bow, chariot and pike and was at last killed with the आभ्रेय weapon (VI. 79, 21-41)

MAGADHAS, THE—Rājā of—Invited to attend the celebration of the Aśvamedha. शूरः, सर्वशास्त्रविश्वारदः, प्राप्तिकः, परमोदारः, पुष्टपूर्णभः (I. 13, 26). Through which flowed the Sōnā hence called the Māgadhi (I. 32. 9-10). Daśaratha offered the produce of—to appease the wrath of Kaikeyī (II. 10, 37-38). Sugrīva asked Vinata to go there in quest of Sītā (IV. 40, 23)

MANI-BHADRA—Defeated on the Kailāsa hills by Rāvaṇa's general Prahasta (VI. 19, 11). In compliance with Kuvera's order (VII. 15, 1-2) attacked the Rāksasas with 4000 Yakṣas (VII. 15, 3-6). Defeated Dhumrākṣa in a duel but was defeated by Rāvaṇa in turn, hence called पात्वमौलिः (VII. 15, 10-15)

MATĀNGA—A Ṛṣi whose hermitage lay at the distance of 3 krośas to the east of the Krauñca forest (III. 69, 8). The forest called after him (मतङ्ग-वनम्) was situated at the foot of the Rṣymūka hills overlooking the Pampū Lake. No fear from elephants in that quarter according to the Ṛṣi's desire (III. 73, 28-31). The forest—मेघघनप्रस्त्वं सूगपक्षिसमाकुलम् (III. 74, 21). Inhabited by the disciples of Matāṅga Ṛṣi whose maid-servant was Śabari (III. 74, 22-27). The blood-drops oozing out of the dead body of Dundubhi having been wafted by the wind to his hermitage, cursed the Vānaras who durst to live there the next day (IV. 11, 48-58). सुनिसत्तमः (IV. 11, 51). महूर्धिः (IV. 11, 62). Did not grant an interview to Vālin when he approached him to beg his pardon (IV. 11, 62-63). His curse to Vālin repeated by Hanumān, recalled by Sugrīva (IV. 46, 22).

MATTA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 25). Hanūmān set fire to his house (V. 64, 13). Requested by Rāvaṇa to accompany the princes to the battlefield (VI. 69, 16). Fought a duel with Rṣava in the course of which lost his club and life (VI. 70, 49-65). Son of Mālyavān and Sundarī (VII. 5, 34-36).

MATSYAS, The—Dasaratha offered the produce of—to appease the wrath of Kaikeyī. समृद्धाः (II. 10, 37-38). Sugrīva asked Angada to go there in search of Sītā (IV. 41, 11).

MADAYĀNTI (i)—Queen of Rājā Virya-saha, offered non-vegetarian dishes to Vasiṣṭha (VII. 65, 26). Stopped the Rājā when he was going to pronounce a counter-curse against Vasiṣṭha (VII. 65, 29-30). Propitiating Vasiṣṭha got the sentence reduced (VII. 65, 33).

MADAYĀNTI (ii)—The devoted wife of Saudāsa (V. 24, 12).

MADRAKA—A country in the north, to which Sugrīva sent Satabali in search of Sītā (IV. 43, 11).

MADHU—A Daitya, killed by Viṣṇu with an invisible arrow (VII. 63, 22; 69, 26). The Earth with its hills was made out of his bones (VII. 104, 6).

MADHU—A powerful Rākṣasa chief who abducted Kumbhbīnasī, a cousin of Rāvaṇa (VII. 25, 22-27). At the intercession of Kumbhbīnasī, Rāvaṇa contracted an alliance with him (VII. 25, 38-51). The eldest son of Lolā, the Daitya; सुभ्रातिः, महालुरः, ब्रह्मरथः, शरणयः, कुञ्ज्या परिनिष्ठितः, an ally of the Devas, वीर्यसम्पन्नः (VII. 61, 3-5). Received a powerful weapon from Śiva on certain conditions (VII. 61, 5-9). Pleaded that the weapon might remain with his descendants (VII. 61, 10-11). Got it transmitted to his son Lavaṇa, built a noble mansion, married

Kumbhīnastī, the daughter of Viśvāsū and Analā. Died broken-hearted transferring the weapon to his son Lavana (VII. 61, 3-19).

MADHUMATTA—a courtier of Rāma who with light talks sought to divert his master (VII. 43, 2).

MADHUMANTA—The capital of the Kingdom founded by Rājā Daṇḍa (VII. 79, 17-18).

MADHURĀ—A town founded by Satrughna after the destruction of the Rāksasā, Lavāṇa, the son of Madhu, in the land of the Sūrasenas. Took 12 years to build it. Situated on the Yamunā; crescent in shape. Well-furnished with big mansions, squares, shops and streets; a centre of trade and inhabited by the members of the four Varnas well-stocked with articles of trade, soon attracted the attention of traders (VII. 70, 9-14).

MADHU-VANA, The—the preserved forest of Sugrīva, protected constantly by his maternal uncle Dadhi-Mukha, at the sight of which the Vānara companions of Āṅgada, sent out to the South in search of Sītā, prayed for permission to drink honey (V. 61, 7-12). नन्दनोपमम्, इमशताचुतम् (V. 61, 7). सर्वभूतानां अधृष्यम्, सर्वभूतमनोहरम् (V. 61, 8).

MADHU-SPANDA—Son of Visvāmitra; born while he was practising austerities. सत्यघर्मपरायणः (I. 57, 3-4). Appointed by the sage to make arrangements for celebrating the sacrifice on behalf of Trīśaṅku (I. 59, 6). Refused to take the place of Sunah-Śepa to be victimised. Hence cursed by the father to lead the life of a Moṣika like the sons of Vasiṣṭha (I. 62, 8-17).

MANU (i)—A Prajāpati; son of Vivasvān and father of Ikṣvāku (I. 70, 20-21). The land given away by him to Ikṣvāku traversed by the exiled Rāma (II. 49, 12).

Built Ayodhyā (II. 71, 18). His code quoted by Rāma for justifying his conduct towards Vālin (IV. 18, 30). दण्डधरः प्रभुः (VII. 79, 5). After placing his son Iksvāku on the throne, departed for heaven asking him to be particularly careful about the award of punishments (VII. 79, 5-11).

MANU (ii)—A daughter of Dakṣa and wife of Kasyapa (III. 14, 10-12). Gave birth to the human race divided into four Varnas (III. 14, 29).

MANTRA-PĀLA—A courtier of Bharata who went out to receive Rāma on his return (VI. 127, 11).

MANTHARA (i)—Daughter of Virocana. Killed by Indra when she wanted to destroy the earth (I. 25, 20).

MANTHARA (ii)—A slave-girl given to Kaikeyī by her father: ascended the top of the palace and witnessed the festive preparations going on in the city on the eve of Rāma's coronation (II. 7, 1-6). On learning from Rāma's nurse that they were meant for honoring Rāma (II. 7, 10-11) got angry and descended from the roof of the palace and ran direct to Kaikeyī's apartments (II. 7, 12-13). कुञ्जा (II. 7, 10). एषदर्शिनी (II. 7, 13). Reproached her for leading an idle life in the face of an impending danger (II. 7, 14-15). In reply to Kaikeyī's anxious enquiries (II. 7, 17) told her of Dasaratha's partiality in appointing Rāma as the Crown-Prince and tried to rouse her to fight for the rights of her son (II. 7, 19-30) चाक्यविश्वारदा (II. 7, 18). In anger cast off the ornaments she had received from Kaikeyī (II. 8, 1) and reproached her for exhibiting the gladness of her heart in the prosperity of her co-wife's son; described Rāma as the natural enemy of Bharata for his claim was next to that of Rāma; and further said that her own position would be no better than that of a slave and that Bharata and his children would be no better off (II. 8, 2-12). On being told that Rāma was the

rightful owner of the throne and that Bharata would succeed him in a hundred years (II. 8, 13-19) said that Rāma on becoming king would try to remove Bharata from the path of his ambition, as his greatest danger lay in him, therefore she asked her to hatch plans for his banishment (II. 8, 21-39). At the request of Kaikeyī, invited her to pay attention to her suggestion (II. 9, 5-7). Reminded her of the promise made by Daśaratha while he was fighting with Sambara on behalf of his ally Indra, to grant her two boons for saving his life. Asked her to press Daśaratha to fulfil that promise, viz. banishment of Rāma for fourteen years, and enthronement of Bharata. To achieve her purpose advised her to confine herself in the Wrath-Room (**क्रोधागार**) clad in dirty clothes for she was sanguine that Daśaratha was ready to burn himself to death in order to please her; also advised her to refuse all other offers (II. 9, 11-36). Her suggestion having been accepted by Kaikeyī, asked her to make haste (II. 9, 54). Incited Kaikeyī to wrest her demands by all means as the enthronement of Rāma would spell disaster for Bharata (II. 9, 60-61). The plans hatched by Kaikeyī communicated to her (II. 10, 2). **सुहृत्, अर्पकामा**; on hearing her plans became overjoyed as if success had already been achieved (II. 10, 4-5). Appeared in full-dress at the main gate (II. 78, 5-7). The guards took her to Satrughna and requested him to deal with her in any way he liked **पापा, कृशंसा** (II. 78, 8-9). Caught hold of by Satrughna (II. 78, 12). Thrown on the ground and pulled mightily, cried aloud (II. 78, 16). When pulled, her ornaments lay scattered (II. 78, 17). Released by Satrughna at the instance of Bharata (II. 78, 24). Wept bitterly falling at the feet of Kaikeyī (II. 78, 25). Consoled by her (II. 78, 26). Abused by the followers of Bharata who went to meet Rāma (II. 103, 46).

MANDĀKINI (i), The—A river which flowed to the north of the Citrakūṭa hills (II. 92, II). The scenic beauties of its banks described by Rāma to Sītā (II. 95, 3-11). शुभजला रम्या (II. 95, 1). Bharata reached there (II. 99, 14). शिवा (II. 103, 23). रम्या पुष्पितकानना (II. 103, 24). श्रीग्रस्तोता (II. 103, 25). The princes getting into the waters of the river offered water and balls of हंशुदी fruits in memory of Dasaratha (II. 103, 25-29). Bharata taking leave of Rāma went towards that river (II. 113, 3). Up the river dwelt the sage Sutikṣna. पुष्पोदुपवहा (III. 5, 36). The sages dwelling there were oppressed by the Rākṣasas (III. 6, 17).

MANDĀKINI (ii), The—Flowed past the Kailāsa hills; रम्या, नदीनामुत्तमा नदी, its surface over-spread with golden lotuses and other fragrant flowers, and frequented by the Devas, Gandharvas etc. (VII. 11, 41-43).

MANDĀRA, The—A mountain utilised as the churner during the सायर-मन्थन episode (I. 45, 18). In the process of churning that गधेतोत्तमः ran into the Pātāla region (I. 45, 27). Supported by Viṣṇu in the form of a tortoise (I. 45, 29-30). Sugrīva asked Hanūmān to send for the Vānaras living there (IV. 37, 2). Sugrīva asked Vinata to look for Sītā in the villages situated at the top of the hills (IV. 40, 25). There lived Praṇāthī—the Vānara chief (VI. 27, 27).

MANDEHAS, The—A class of Rākṣasas dwelling in the Lohita Sea. Every morning they died being struck by the Sun's rays, but regained their life as soon as they dropped into the water. शैलनिभाः, भीमाः, मयाष्वहाः (IV. 40, 41-43)

MANDODARI—The principal wife of Rāvaṇa. इष्टसम्पत्ता ! Hanūmān found her fast asleep (V. 10, 50). मुक्तामणिसमायुक्तैः भूपर्णैः सुविभूषिता (V. 10, 51). गौरी, कनक-वर्णभा, इष्टि, चारुकृषिणी (V. 10, 52). रुग्यैवनमण्डा (V. 10, 53).

Daughter of Maya (VI. 7, 7). Mourned the death of her lord in the battle-field (VI. 111, 1-91). Married to Rāvaṇa by her father (VII. 12. 16-23). Gave birth to Megha-Nāda (VII. 12, 28).

MAYA—The usurpation by him of the power of illusion belonging to the Asuras referred to (III. 54, 14). Built a mansion for himself on the Mainakā hills (IV. 43, 30). महातेजाः भायमर्वो (IV. 51, 10). दानवमुख्यानां विश्वकर्मा (IV. 51, 11). Built the well-furnished houses situated within Rkṣa cave. Pleased Brahmā with penances lasting for a thousand years and by his favour acquired mastery over the Silpa-Śāstra of Śukrācārya. Lived for sometime in the pleasure-gardens accompanied by the Apsarā Hemā. Killed by Indra on that account (IV. 51, 10-15). वलवान् सर्वकामेश्वरः (IV. 51, 13). दानवपुण्ड्रः (IV. 51, 14). Formed a matrimonial alliance with Rāvaṇa for fear of him (VI. 7, 7). While passing through the forest along with his daughter, Mandodari, came across Rāvaṇa (VII. 12, 3-4). In reply to his enquiry (VII. 12, 4-5) narrated his life history, how being deserted by his lady-love, Hemā, he was wandering through the forests in search of a groom for his daughter, then enquired who he was (VII. 12, 5-14). Rāvaṇa having introduced himself (VII. 12, 14-15) married Mandodari to him (VII. 12, 16-19).

MARICI—Son of Brahmā and father of Kaśyapa (I. 70, 20). A Prajāpati who came after Sthānu (III. 14, 8).

MARU (i)—Son of Sighra-ga and father of Prasūṣruka (I. 70. 41).

MARU (ii)—Son of Haryasva and father of Pratin-dhaka (I. 71, 9).

MARUTS, The—While Mahādeva was sauntering with them on the confluence of the Gaṅgā and the Sarayū, he was attacked by Kandarpa (I. 23, 11). Vanquished

by Bali (I. 29, 5). Appointed the Kṛttikās to feed the new-born babe (I. 37, 23). Withdrew after granting boons to Bhagiratha (I. 42, 25). The seven Mārutas were the lords of the 49 Maruts in fulfilment of Indra's boon to Diti (I. 47, 3; 8). Approached the Pitṛs and requested them to restore Indra's testies (I. 49, 5). Their protection invoked by Kausalyā during Rāma's sojourn (II. 25, 8). Retired to the Merus to offer the evening prayers (IV. 42, 41). Praised Rāma in suitable words on the occasion of his coronation ceremony (VI. 128, 30). At the desire of Indra (VII. 27, 4) held themselves ready to fight with Rāvana (VII. 27, 5). Sallied forth from the town (VII. 27, 22). Accompanied Indra to fight with Rāvana (VII. 28, 27). Routed the enemy (VII. 28, 37-42). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII. 97, 7). Paid their respects to Viṣṇu (VII. 110, 13).

MARUTTA—A king who was initiated to a sacrifice when he was assailed by Rāvana (VII. 18, 2). In reply to Rāvana's challenge (VII. 18, 6-7) enquired who he was (VII. 18, 8). Accepted his challenge and was ready to fight when he was stopped by Saṁvarta on religious grounds (VII. 18, 11-17). राजर्णिः, परपुरजयः; Made arrangements for holding a sacrifice on behalf of Ila, near the hermitage of Budha. A disciple of Saṁvarta (VII. 90, 14-15).

MALADAS, The—So called because received the *Mala* (dirt and filth) of Indra after he had killed the Asura Vṛtra (I. 24, 18-24). A flourishing country devastated by Tāṭakā and her son Mārīca (I. 24, 25-28). स्फोतः जनयदः (I. 24, 17). मुदितः धनधान्यतः (I. 24, 25). None dared to pass through (I. 24, 31).

MALAYAS, The—Hanūmān's visit foreseen by Vālmīki (I. 3, 28). The breeze from—blew in the hermitage of Bharadvāja (II. 91, 24). Frightened at the visit of

Rāma and Laksmana to the Rṣyamūka hills, Sugrīva with his companions migrated there (IV. 2, 14). A part of the Rṣyamūka hills (IV. 5, 1). सुचन्द्रनवनेहेशः, महागिरिः; Sugrīva asked Āṅgada to go there in search of Sītā (IV. 41, 14). Agastya Ṛṣi lived near them (IV. 41, 15-16). Seen by Hanūmān (V. 1, 193). Rāma with his army of Vānaras passed by them (VI. 4, 71).

MAHĀ-KAPĀLA—A general of Dūṣaṇa who went to fight with Rāma (III. 23, 33). A सेनाप्रयायिन्, attacked Rāma with a big dart on the death of Dūṣaṇa (III. 26, 17-18). His head cut off by Rāma (III. 26, 20).

MAHĀ GRĀMA—Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 23).

MAHĀDEVA—Practised severe austerities on the confluence of the Gaṅga and the Sarayu. स्थाणुः (I. 23, 10) Reduced to ashes Kandarpa for having tried to disturb the equilibrium of his mind (I. 23, 11-13). महात्मा (I. 23, 11). सदृः (I. 23, 12). देवेश्वरः (I. 23, 13). शितिकण्ठः, महातपा: (I. 36, 5). मगवान्, महादेवः, धीमान् (I. 36, 6). When married, began to enjoy the company of the Devī for a hundred divine years. Still no children were born to her. This upset the gods who requested him to save the creation by absorbing his energy himself (I. 36, 6-11). देवदेवः महादेवः, लोकस्य अस्य हिते रतः (I. 36, 9). सुरोत्तमः (I. 36, 10). सर्वलोकमहेश्वरः (I. 36, 12). For the sake of preserving the peace of the world agreed to do so in co-operation with Umā (I. 36, 13). But at the same time asked them to name the receptacle that would hold his dislodged energy (I. 36, 14). वृषभध्वजः; The Devas having suggested the name of the Earth (I. 36, 15) discharged the energy which soon overspread the Earth including the forests and mountains (I. 36, 16). This was at once changed into a white

mountain by the Devas with the help of Agni, on which there grew up a glowing thicket of reeds in which was born Kārtikeya—because he was born of fire (आग्निसम्भवः) (I. 36, 17-20). शिवः (I. 36, 19). Finding the Devas and the Earth in trouble the Great God withdrew to the west with Umā to practise austerities on the northern summit of the Himālayas (I. 36, 25-26). शंकरः (I. 39, 4). Bhagiratha asked by Brahmā to employ him to break the fall of the Gaṅgā, as nobody else was capable of doing that on earth (I. 42, 23-24). हरः (I. 42, 23). शुलिङ् (I. 42, 24). सर्वलोकनमस्तुतः, उमापतिः, पशुपती (I. 43, 2). Pleased with Bhagiratha assured the Rāja that he would receive the falling Gaṅgā on his head (I. 43, 2-3). Accordingly the Gaṅgā fell on his head with great force and even thought of carrying him to the nether regions along with the current (I. 43, 5-6). Reading her intentions resolved to absorb her. त्रिस्यनः (I. 43, 7). For many years kept her confined in the labyrinth of his matted hair (I. 43, 7-9). Being pleased with the austerities of Bhagiratha released her and let her fall into the Bindu lake (I. 43, 10-11). Pressed by Viṣṇu and the Devas took the हलाहल poison emitted by Vāsuki during the सागर-मथुन episode (I. 45, 21-26). देवदेवेश्वरः प्रभुः (I. 45, 22). रुद्रः, शूलधरः (I. 45, 23). देवेशः भगवान् हरः (I. 45, 26). Appeared before Viśvāmitra engaged in practising austerities. वृषभध्वजः, धरद्वः (I. 55, 13). Granted him the boon asked for (I. 55, 18). On the destruction of Dakṣa's sacrifice, taking aim threatened to break the limbs of the Devas with the great bow. When the Devas sang his praise, he was pleased and handed over the bow to them (I. 66, 9-12). भवः (I. 66, 11). देवदेवः (I. 66, 12). The Devas gave one of the great bows called after him Saiva, to him to kill the Asura Tripura with (I. 75, 12). Curious to know who

was the more powerful—Siva or Viṣṇu, Brahmā sowed the seed of dissension between them. In the war that followed Siva was vanquished and his hold on the bow was gone. So disgusted with it he passed it on to Rājarṣi Devarāṭa of Videha (I. 75, 14-21). त्रिपुरदनः त्रिपुरदनः (I. 75, 12). त्रिलोचनः (I. 75, 18). Kausalyā's devotion to Siva referred to (II. 25, 43). The Gaṅgā confined in the folds of his matted hair (II. 50, 25). Rāma offered an oblation in his honor at Citrakūṭa (II. 56, 31). Burnt to death Andhaka Daitya in Śvetāranya (III. 30, 27). Reduction of Kāmadeva to ashes referred to (III. 56, 10). Destruction of Tripura at his hands referred to (III. 64, 72). In ancient times performed a sacrifice at the foot of a tree on the Himālayas (IV. 37, 28). विश्वात्मा, पकादशात्मकः शंसुः Dwelt on the Somagiri hills in the north (IV. 43, 55). Killed Tripura (V. 54, 30). Fought a duel with Andhaka (VI. 43, 6). Pleased with the Devas predicted that a woman would bring about the ruin of the Rākṣasas. त्रिपुरहा, वृषभजः (VI. 94, 35-36). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117, 2-9). When Rāma restored Sītā to favor (VI. 118, 21) advised him to return home to continue the Ikṣvāku line and to perform a Horse sacrifice, then pointed out to him Daśaratha who was waiting above (VI. 119, 1-8). While passing through the Mandara regions by the aerial route on a hill, took pity on the weeping child, Sukeśa, and out of pity increased his age, made him immortal and gave him a flying town (VII. 4, 27-30). शिषः (VII. 4, 27). भवः, त्रिपुरसूदनः (VII. 4, 28). अक्षरः, अव्ययः (VII. 4, 29). देवदेवः महादेवः, जगत्सूच्यन्तकर्त्ता, अजः, अव्यक्तरूपी, सर्वलोकानाम् आधारः, आराध्यः, परमः गुरुः, कामार्थः (VII. 6, 1-3). भगवान् प्रजाध्यक्षः (VII. 6, 4). कपटी, नीललोहितः (VII. 6, 9). In reply to the appeal made by the Devas (VII. 6, 1-8) pleaded

his inability to kill the Mālyavān brothers, hence advised them to approach Viṣṇu (VII. 6, 9-12). Pleased with his austerities, formed a close friendship with Kuvera (VII. 13, 26-31). When Rāvaṇa tried to raise the hill on which he was amusing himself (VII. 16, 25-26) pressed it slightly with the big toe (VII. 16, 27). Being pleased with Rāvaṇa for his devotion (VII. 16, 28-34) released his arms and permitted him to go anywhere he liked and called him Rāvaṇa because of his loud wails (VII. 16, 35-39). नीलकण्ठः (VII. 16, 32). शंकरः (VII. 16, 33). श्रीमुः (VII. 16, 40). Complying with Rāvaṇa's prayers (VII. 16, 40-42) gave him the broad-sword called the Candra-hāsa and a long lease of life (VII. 16, 43-44). On the recommendation of Brahmā (VII. 36, 7-9) granted Hanūmān the boon of indestructibility (VII. 36, 18). On certain conditions gave a weapon to Madhu (VII. 61, 5-9). At his intercession (VII. 61, 10-11) agreed to pass it on to his son Lavaṇa (VII. 61, 12-14). सर्वभूतपतिः (VII. 61, 12). At the spot where Kārtikeya was born, was sporting with Umā, assuming the form of a woman. हरः, दुर्वर्षः, उमेशः, गोपतिध्वजः; There every man and eunuch turned females (VII. 87, 11-14). उमापतिः (VII. 87, 17). Ila having taken refuge with him (VII. 87, 17-18) offered to grant him boons except making him a male once again (VII. 87, 19-20). Being pleased with the horse-sacrifice performed by Marutta on behalf of Ila (VII. 90, 14-15) enquired of the Ṛsis how he could help the Rājā (VII. 90, 16-18). Then at the request of the Ṛsis (VII. 90, 18-19) once again made Ila a man (VII. 90, 19-20).

MAHĀNADĪ, The—A river in the south. Sugrīva asked Angada to go there in search of Sītā (IV. 41, 9).

MAHĀNĀDA—An officer of the Rākṣasa lord Prabasta who followed his chief to the battle-field (VI. 57, 30).

Slaughtered the Vānaras mercilessly (VI. 58, 19). Killed by Jāmbavān (VI. 58, 22).

MAHĀPADMA—One of the regional elephants who supports the earth on the head in the south. Honored by Sagara's sons while they were digging the nether worlds (I. 40, 17-19). **सुमहत्पर्वतोपमः** (I. 40, 18)

MAHĀPARŚVA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 17). Hanūmān found him waiting near Rāvaṇa's throne. **मन्त्रतत्त्वशः** (V. 49, 11). Hanūmān set fire to his house (V. 54, 9). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI. 9, 1). **महाबलः** (VI. 13, 1). Advised Rāvaṇa to commit rape on Sītā if she did not yield (VI. 13, 1-8). Placed in charge of the southern town-gate (VI. 36, 17). Being wounded by Rāma fled from the battle-field (VI. 44, 20). Mourned the loss of his brother Kumbhakarṇa (VI. 68, 8). Accompanied the princes to the battle-field (VI. 69, 19). Holding a huge club in his hand (VI. 69, 32) communicated the orders of Rāvaṇa (VI. 95, 21) to the Masters of Muster (VI. 95, 22). At the desire of Rāvaṇa took his seat on a car (VI. 95, 39). On the death of Mahodara pressed hard the Vānara army, then fought a duel with Aṅgada, but was killed (VI. 98, 1-22). Accompanied Sumāti to the battle-field to fight against the Devas (VII. 27, 28). Followed Rāvaṇa to fight with Arjuna (VII. 32, 22).

MAHĀMĀLI—A general of Khara who went to fight with Rāma (III. 23, 32). **महावीर्यः बलाभ्यक्षः** Attacked Rāma with his army at the command of Khara (III. 26, 27-28).

MAHĀRUNA, The—Hills. Sugrīva asked Hanūmān to send for the Vānaras living there (IV. 37, 7).

MAHĀROMĀ—Son of Kīrti-rāta and father of Svarṇaromā (I. 71, 11-12).

MAHĀVĪRA—शूरः प्रतापवान्; Son of Brhadratha and father of Sudṛṣṭi (I. 71, 7).

MAHI, The—A river. Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 22).

MAHIDHRAKA—Son of Vibudha and father of Kirtirāta (I. 71, 10-11).

MAHENDRA, The—Mountains. Where Parasu-Rāma retired after making a gift of the universe to Kaśyapa (I. 75, 8 ; 25-26). Whence he came to try the strength of Rāma (I. 75, 26). On being defeated Parasu-Rāma returned there (I. 76, 22). Sugrīva asked Hanūmān to send for the Vānaras living there (IV. 37, 2). Placed by Agastya in the midst of the sea. चित्रसानुनगः, श्रोमान्, पर्वतोचमः, जातरूपमयः, नानाविष्यैः नगैः फुलैः लताभिः उपशोभितः, देवर्षियक्षादिभिः शोभितः, सुमनोरमः। Visited by Indra on Parvan days (IV. 41, 20-23). Supārsva to have his prey stood obstructing the door (IV. 59, 12). शिलासंकट-शालिन् (IV. 67, 36). नानाद्रुमविकीर्णः, धातुनिष्पद्धशोभि (IV. 67, 38). नानाविष्यैः पुष्टैः वृतः, सृगसेवितशावलः, लताकुसुम-संवाधः, नित्यपुष्टफलद्रुमः (IV. 67, 40). सिंहशार्दूलसहितः, मत्तमातङ्गसेवितः, मत्तद्विजगणेहृषुषः, सलिलोत्पीडसंकुलः (IV. 67, 41). धातुभिः समलंकृतः (V. 1, 5). कामरूपिभिः आविष्टः, सपरिच्छदैः यक्षकिञ्चरादिभिः अभीक्षणः (V. 1, 6). Hanūmān stood on a valley of the गिरिवर ready to jump across the sea (V. 1, 7). Shook under the weight of Hanūmān's feet till the flowers dropping down from the trees decked the slopes, and water gushed forth from its sides and huge stones were displaced and the various inhabitants left the hills (V. 1, 7-26). Hanūmān on his return journey roared aloud at sight of—(V. 57, 14-15). Rāma ascending the peaks saw the sea (VI. 4, 92-93).

MAHODAYA (i)—A town founded by Kuśanābha—a son of Kuśa (I. 32, 6).

MAHODAYA (ii)—Refused to attend the sacrifice celebrated by Viśvāmitra in favour of Trīsaṅku (I. 59, 12). Hence cursed by the sage to attain the status of a Niṣāda (I. 59, 20-21).

MAHODARA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 19). Stood ready with his arms to kill Rāma etc. in Rāvaṇa's court (VI. 9, 1). At the desire of Rāvaṇa (VI. 29, 16) presented the spies to him (VI. 29, 16). Put in charge of the southern town-gate (VI. 36, 17). Being wounded by Rāma fled from the battle-field (VI. 44, 20). नवाकोदितताप्रचक्षुः Accompanied Rāvaṇa to the battle-field riding on an elephant (VI. 59, 17). नैऋतयोधमुख्यः (VI. 60, 81). In reply to Kumbhakarṇa's proposal (VI. 60, 78-80) suggested that he should proceed to the battle-field after taking instructions from the King (VI. 60, 81-82). Admonished Kumbhakarṇa for parading his wisdom in the presence of the King (VI. 64, 1-10). Described his braggings viz. that he would alone go to the battle-field—as sheer foolhardiness (VI. 64, 11-18) then turning towards Rāvaṇa advised him to take recourse to deceitful practices to win over Sītā (VI. 64, 19-36). Mourned the loss of his brother Kumbhakarṇa (VI. 68, 8). Accompanied the Princes to the battle-field riding on an elephant and armed from tip to toe (VI. 69, 19-21). On the death of Narantaka made a rush at Aṅgada riding on an elephant (VI. 70, 1-2). ऐलस्त्यः, वेगवान् (VI. 70, 1-2). Broke the trees flung by Aṅgada with the crow-bar and struck at his heart with a dart (VI. 70, 6-19). Fought a duel with Nīla in the course of which he was severely wounded (VI. 70, 27-31). At the desire of Rāvaṇa took his seat on a car (VI. 95, 39). In obedience to Rāvaṇa's orders (VI. 97, 1-5) made a dash at the Vānara

army and annihilated it ; then fought a duel with Sugrīva, but was killed (VI. 97, 6-33). Accompanied Sumāli to congratulate Rāvanya (VII. 11, 2). Accompanied Rāvanya in his expedition against Kuvera (VII. 14, 1-2). Massacred the Yaksas (VII. 14, 16). Killed a thousand Yakṣas (VII. 15, 7). During the fight with Varuṇa's sons unseated them from their cars but was wounded (VII. 23, 36-41). Overwhelmed in the action against Māndhātā (VII. 23(c), 34). Accompanied Sumāli to fight against the Devas (VII. 27, 28). Taking a bath in the Narmadā gathered flowers for Rāvanya (VII. 31, 35-37). Followed Rāvanya to fight with Arjuna (VII. 32, 22).

MĀNDĀ-KARNI—A Rsi of the Dandaka forests whose hard penances so far terrified the Devas that they deputed five Apsarās to divert his attention. They succeeded in doing so. The Rsi then regaining his youth began to live under the waters of the Pañcāpsara lake—his own creation—with them as wives (III. 11, 11-19). महासुनिः (III. 11, 12.) द्रुष्टपरावरः (III. 11, 16).

MĀNDAVI—Daughter of Kuśadhvaja, married by the Janaka to Bharata (I. 73, 31-32). Received warmly by the mothers-in-law (I. 77, 10-12). Visited the temples and saluted the superiors (I. 77, 13). Enjoyed the company of her husband (I. 77, 14).

MĀTALI—The charioteer of the Devas. In obedience to Indra's order (VI. 102, 6-7) took the divine car to Rāma on earth and offered to work as his charioteer (VI. 102, 8-16). Rāvanya pierced him with numerous arrows (VI. 102, 28). In response to Rāma's wish (VI. 106, 9-13) drove the chariot steadily. सुसारणिः (VI. 106, 14). The arrows discharged by Rāvanya flew past without hurting him (VI. 107, 40-41). When Rāma was tired of cutting the quickly growing heads of Rāvanya and despaired of success

(VI. 107, 54-67) advised him to employ the Brahma weapon manufactured by Brahmā himself (VI, 108, 1-2). With the permission of Rāma (VI. 112, 4-5) returned to heaven with the chariot (VI. 112, 5-6).⁶ In obedience to Indra's command (VII. 28, 23) brought out his divine car (VII. 28, 24). Indra-Jit pierced him with arrow shots (VII. 29, 24).

MĀTĀNGI—A daughter of Krodha-Vasā and Kaśyapa (III. 14, 22). Mother of the elephants (III. 14, 26).

MAN-EATERS, The Land of the—कर्णप्रावरणः, ओषुकर्णकाः, धोरलोहमुखाः जवनाश्चैकपादकाः, अक्षयाः, बलवन्तः, पुरुषादकाः | Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 26-27).

MĀNASA LAKE, THE (i)—created at will by Brabmā (I. 24, 8-9). From which issued the Sarayū (I. 24, 10).

MĀNASA, The—(ii) A range of hills near the Kailāsa hills. विहगालयः | Sugrīva asked Śata-Bala to rānsack its sides and caves in search of Sītā (IV. 43, 28-29).

MĀNDHĀTĀ—Son of Yuvanāśva and father of Susandhi. पृथ्वीपतिः (I. 70, 25-26). Punished a Śramaṇa for committing an incestuous sin (IV. 18, 33). महातेजाः सपद्मीपेश्वरः महान् (VII. 23 (c), 22). In the Soma-Loka fought an indecisive action against Rāvana till Pulastyā and Gālava intervened (VII. 23 (c), 26-56). King of Ayodhyā, बली, चीर्यवान्। Resolved to make a conquest of the heavens, after conquering the whole world (VII. 67, 1-6). In reply to Indra's persuasive words (VII. 67, 7-11) enquired which parts of the world remained unconquered (VII. 67, 12). Abashed at Indra's reply (VII. 67, 13) proceeded to fight against Lavaṇa, when he along with his army, was destroyed (VII. 67, 14-22).

MĀYĀVIN—An Asura who was on inimical terms with Vālin. He was the son of Dundubhi (IV. 9, 4). तेजस्विन् One night challenged Vālin to fight with him (IV. 9, 5). Chased by Vālin and Sugrīva, took to flight and entered a deep cave (IV. 9, 9-11). There killed by Vālin with his well-wishers (IV. 10, 20). Son of Maya and Hemā (VII. 12, 13).

MĀRKANDEYA—The long-lived ; a sacrificing priest to Daśaratha (I. 7, 5). On the way to Mithilā, the conveyance carrying him preceded that of Daśaratha (I. 69, 5-6). On the morning following the death of Daśaratha attended the court and advised Vasistha to appoint a king without delay (II. 57, 5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII. 74, 4-5). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96, 3).

MĀRICA (i)—A Rāksasa whose help was sought for by Rāvaṇa when enraged at hearing the destruction of his relatives at the hands of Rāma (I. 1, 49-50). Tried to dissuade Rāvaṇa from his purpose of mischief-making but the latter heard him not (I. 1, 51). He however, accompanied Rāvaṇa to the hermitage of Rāma, and helped him in abducting Sītā by drawing off the brothers far from the hermitage (I. 1, 52). His death foreseen by Vālmīki (I. 3, 20). Put obstruction on the way of Viśvāmitra's performance of sacrifice by throwing blood and meat on the sacrificial altar (I. 19, 5-6). वीर्यवान्, सुशिक्षितः (I. 19, 5). वीर्योत्सक्तः (I. 19, 12). Son of Sunda (I. 20, 25). Son of Tāṭakā ; शकपराक्रमः, वृत्तवाहुः, महाशीर्षः, विपुलास्थः, महान्तनुः, राक्षसः, भैरवाकारः, नित्यं त्रासयते प्रजाः; wholly devastated the Maladas and the Karuṣas (I. 24, 27-29). Translated into a Rāksasa through curse (I. 25, 9). On the destruction of Sunda, made a rush at Agastya who

changed him into a Rākṣasa (I. 25, 10-12). Being angry devastated the regions colonised by Agastya (I. 25, 14). While Viśvāmitra was engaged in performing the sacrifice, made a terrific noise in the sky (I. 30, 10). Produced illusions in the sky and appeared with his host, when Rāma caught sight of him (I. 30, 11-13). Struck at the heart by Rāma with the Mānava weapon (I. 30, 17). Dropped down into the sea unconscious (I. 30, 18-19).

Received Rāvaṇa with due ceremony and enquired about the cause of his untimely visit (III. 31, 36-38). ताटकेयः, (III. 31, 36). When Rāvaṇa asked him to help him in abducting Sītā (III. 31, 40-41) persuaded him not to disturb the sleeping lion (III. 31, 41-49). Lived in a beautiful hermitage on the other side of the sea (III. 35, 37). कृष्णजिनधरः, जटामरणलधारि, नियताहारः, राक्षसः (III. 35, 38). Received Rāvaṇa with due forms and enquired about the reason of his repeated attentions (III. 35, 39-41). वीर्ये युद्धे च दर्पे च न ह्यस्ति सदूशोऽस्य, महान् शूरः, महामायाविशारदः (III. 36, 16). महात्मा (III. 36, 22). Greatly upset by Rāvaṇa's proposal proceeded to give him a piece of well thought-out advice (III. 36, 22-24). Began with contradicting Rāvaṇa for misrepresenting the character of Rāma, described his true character, his skill in the art of warfare his own experience, then solemnly warned him of the risk he was running on account of Sītā ; lastly he advised him to consult Vibhiṣaṇa and other experienced statesmen (III. 37, 38). Related one more experience, viz. when he attacked Rāma in the Daṇḍakas in the form of a flesh-eating deer accompanied by two more Rākṣasas. His companions were killed while he saved himself by taking to flight (III. 39, 1-14). Since then he had taken to asceticism and had been suffering from Rāma-phobia (III. 39, 14-18) Prayed to Rāvaṇa, to leave him alone and to enquire into

the true cause of Khara's discomfiture (III. 39, 19-25). After having admonished Rāvaṇa for undertaking that ill-advised piece of business and foretelling the risk he was fondly running in it (III. 41, 2-20) gave way and consented to carry out his order (III. 42, 1-4). Congratulated by Rāvaṇa (III. 42, 6-8). Took his seat on the car along with Rāvaṇa and passing through many countries and towns arrived in the vicinity of Rama's hermitage in the Dandakas (III. 42, 9-11). At the desire of Rāvaṇa assumed the form of a beautiful silver-spotted, lapis-lazuli-footed and jewel-horned deer (III. 42, 14-19); roamed, frisked and ran about the hermitage to attract the notice of Sītā; nor did he devour the deer which came to form an acquaintance with him (III. 42, 20-30). Seen fondly by Sītā who was picking up flowers just then (III. 42, 33-34). त्रुष्णः, अक्षताम् (III. 43, 39). Chased by Rāma, he at times leapt into sight, while at others went out of it (III. 44, 3). Sometimes he stood on the end of his feet, at times ran into the depth of forests looking behind, sometimes sharpened the edge of Rāma's desire by coming near, while at others he flew into the sky out of fright. At times he appeared full in sight, while at others he vanished in the heart of the forests (III. 44, 5-6). Thus by appearing in and disappearing from sight, drew away Rāma a long way off from the hermitage (III. 44, 7-8). Again roused the cupidity of Rāma when he shewed himself in the midst of a flock (III. 44, 10). But disappeared as soon as Rāma gave the chase (III. 44, 11). When he again appeared in sight, his heart was pierced by a sharp arrow (III. 44, 15-16). Sprang as high as a palm-tree and then dropped down groaning aloud (III. 44, 16-17). At the time of death gave up his assumed form and remembering the instruction of Rāvaṇa, cried out imitating the voice of Rāma "Ah Sītā, O Lakṣmaya"? So saying gave up the ghost (III. 44, 17-21).

Accompanied Sumāli to congratulate Rāvaṇa (VII. 11, 2). Accompanied Rāvaṇa in his expedition against Kuvera (VII. 14, 1-2). Fought a duel with the Yakṣa chief Saṅyodha-Kaṇṭaka and put him to flight (VII. 14, 21-23). Killed 2000 Yakṣas (VII. 15, 8). In reply to Rāvaṇa's puzzle (VII. 16, 3-5) suggested that the motion of the car might have stopped for want of Kuvera—its lawful owner बुद्धिकोचिदः (VII. 16, 6-7). Took to flight when he fought with Anaraṇya (VII. 19, 19). Congratulated Rāvaṇa when he came back after defeating Yama (VII. 23, 3). Accompanied Sumāli to the battle-field to fight against the Devas (VII. 27, 28).

MĀRICA (ii)—A Vānara chief, son of the great sage Mārīca. महाकपिः, कपिवरैः चृतः, महेन्द्रसदृशद्युतिः, बुद्धिविक्रमसम्पन्नः, वैनतेयसमद्युतिः। Sugrīva proposed to send him to the west in search of Sītā (IV. 42, 3-4).

MĀRICAS, The—(iii)—Vānara chiefs, sons of Marīci, whom Sugrīva proposed to send to the west in search of Sītā. महाबलाः (IV. 42, 4).

MĀRUTA—The Wind Gods. Through fear of Rāvaṇa do not blow (I. 15, 10). In compliance with Brahmā's desire produced Hanūmān to render aid to Rāma (I. 17, 16). Born of the fetus of Diti cut into seven parts by Indra (I. 46, 18). Seven in all—the lords of 49 Maruts (I. 47, 3). Move in the Vātaskandha skies (I. 47, 4). One resides in the Brahma-Loka, one in Indra-Loka, the third was the Divya-Vāyu and the remaining four presided over the four quarters of the world (I. 47, 4-6). Named as such because Indra while cutting it said “मा रुद” (don't weep) to the weeping fetus (I. 46, 20).

MĀLAVA—A country. Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 22).

MÂLINI, The—A river flowing between Apara-tâla and Pralamba. The messengers of Vasiṣṭha on their way to Kekaya kept close to the course of this river (II. 68, 12).

MÂLI—मलिनां वरः; Son of Sukeśa and Deva-vatî (VII. 5, 4-6). Pleasing Brahmâ with his austerities, obtained the boon of victory and immortality. रात्रिचरः; began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII. 5, 9-21). Occupied Lankâ at the suggestion of Viśvakatman (VII. 5, 28-29). Married Vasudâ, the daughter of Narmadâ and begat four sons (VII. 5, 41-43). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII. 5, 44-45). In reply to Mâlyavân's appeal (VII. 6, 23-38) advised him to destroy the Devas forthwith, who had incited Viṣṇu against them (VII. 6, 39-44). Left Lankâ for the heavens disregarding all omens to fight against the Devas (VII. 6, 45-62). Fought a duel with Viṣṇu in the course of which wounded Garuḍa but was killed with the discus let off by Viṣṇu (VII. 7, 31-44).

MÂLYAVATI, The—सुतीर्था A river flowing through Citrakûṭa (II. 56, 35).

MÂLYAVÂN, The—गिरिणामुक्तमः गिरिः। Kesari left these hills for the Gokarna (V. 35, 79 80).

MÂLYAVÂN (ii)—A Râkṣasa chief, maternal grandfather of Râvaṇa; सुमहाप्राक्षः (VI. 35, 6). Setting forth many reasons tried to persuade Râvaṇa to make peace with Râma by returning Sîtâ (VI. 35, 6-35). Being scolded by Râvaṇa (VI. 36, 1-13) withdrew from court holding his peace (VI. 36, 14-15). Helped Vibhîṣâna in performing the last rites of Râvaṇa (VI. 111, 107). Son of Sukeśa and Deva-Vatî (VII. 5, 4-6). Pleasing Brahmâ with his austerities, obtained the boon of victory and immortality. रात्रिचरः।

Began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII. 5, 9-21). Occupied Laṅkā at the suggestion of Viśvakarman (VII, 5, 28-29). Married Sundarī, the daughter of Narmadā and begat several children (VII. 5, 34-36). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII. 5, 44-45). On learning the attempts made by the Devas to subvert him, took counsel with his brothers and invited them to devise means to avert the catastrophe (VII. 6,23-38). Left Laṅkā for the heavens to fight against the Devas disregarding all omens (VII. 6, 45-62). Fled to Laṅkā on the death of Mālt (VII. 7, 45). Scolding Viṣṇu for killing the flying enemy, challenged him to fight with him (VII. 8, 1-5). Fought a duel with Viṣṇu in the course of which wounded his opponent and Garuḍa, but took to flight when Garuḍa fanned him furiously with the wings (VII. 8, 9-20).

MĀHISAKA—A country in the South. Sugrīva asked Angada to go there in search of Sītā (IV. 41, 10).

MITRA—Was ruling over Varuna's realm conjointly with Varuṇa, (VII. 56, 12). Cursed Urvaśī for dallying with Varuṇa in spite of her previous engagement. Doomed her to descend to the earth, as the wife of Rājā Purūravā (VII. 56, 22-25). Obtained the position of Varuṇa by celebrating the Rājasuya. शत्रुनिवहणः (VII, 83, 6).

MITRAGHNA—A Rākṣasa chief who fought with Rāma (VI. 43, 11). Killed by Rāma (VI. 43, 26).

MITHI—Son of Nimi and father of Janaka I. (I. 71, 4). Born of the lifeless body of Nimi; called Mithi because churned out (मथु), also called Janaka and Vaideha as well, because born of a bodiless being. महातेजाः (VII. 57, 19-20).

MITHILĀ—Viśvāmitra and Rāma go to—from Viśalā (I. 48, 9). Ruled over by the Janaka ; शुभा पुरी, at the sight of which all travellers exclaimed साधु ! साधु !! (I. 48, 10). Rama started for—situated to the north-east of Ahalyā's hermitage (I. 49, 22; 50, 1). Invested by the rejected suitors for Sītā's hand for a year (I. 66, 20-22). Ultimately freed by Janaka with divine aid (I. 66, 23-25). Invested by Prince Sudhanvan of Sāṅkāśya (I. 71, 16).

MISRA-KESI—Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II. 91, 17). Danced in the presence of Bharata at the desire of Bharadvāja (II. 91, 47).

MURACI-PATTANA—A town in the west. Sugrīva sent Suṣepa etc. there in search of Sītā (IV. 42, 13).

MUṢṭIKAS, The—Lived on dog's flesh, used the articles of the dead, dirty, deformed and ugly (I. 59, 19-20).

MRGA-MANDĀ—Daughter of Krodha-Basā and Kaśyapa (III. 14, 21). Mother of the bear, सुमरा and चमरा (III. 14, 23).

MRGĪ—Daughter of Krodha-Basā and Kaśyapa (III. 14, 21). Mother of the Dear (III. 14, 23).

MRTYU—Accompanied Yama when he went out to fight against Rāvaṇa, holding प्रास and मुद्रा in his hands (VII. 22, 4). Wounded by Rāvaṇa (VII. 22, 20). When Rāvaṇa wounded Yama (VII. 22, 20-21) requested him to release him so that he might overpower the enemy in no time (VII. 22, 23-30).

MEKHALA—The name of a country in the South. Sugrīva asked Angada to go there in search of Sītā (IV. 41, 9).

MEGHA—*Vide Sauvanya.*

MEGHA-NĀDA—His death foreseen by Vālmīki (I. 3, 36). His palace visited by Hanūmān. इद्रजित् (V. 6, 21) At the request of Rāvaṇa (V. 48, 1-14) went out to fight with Hanūmān in the company of his friends and relatives (V. 48, 15-17). देवकल्पः (V. 48, 1). अखवित्, शखभूतां चरिष्टः, पितामहाराधनसंचितात्मः (V. 48, 2). भुजवीर्यमिगुप्तः तपसा चाभिरक्षितः, देशकालप्रधानः (V. 48, 4). इक्षुतप्रभावः प्रतिष्ठवुद्धिः (V. 48, 15). श्रीमान्. प्रश्नविशालाक्षः, महातेजाः (V. 48, 17). Sat in a car drawn by four tigers (V. 48, 18-19). असहवेगः, इन्द्रकल्पः (V. 48, 18). रथी, अन्विताम् श्रेष्ठः, शखः, अखविदांवरः (V. 48, 19). रणपरिष्टः (V. 48, 21). Twanging his bow confronted Hanūmān (V. 48, 21-25), and discharged showers of arrows at him (V. 48, 28). परवीरहन्ता (V. 48, 28). रणकर्मविशारदः (V. 48, 32). देवसमानविक्रमः (V. 48, 33). Finding that even his infallible weapons were going amiss, learnt by meditation that the enemy was proof against all arms ; so he paralysed him with the Brāhma weapon (V. 48, 32-37). महात्मा (V. 48, 34). Regretted the ignorance of his fellow-Rāksasas about the efficacy of the Brāhma weapon (V. 48, 49-50). Produced Hanūmān in Rāvaṇa's court (V. 48, 53). Hanūmān set fire to his house V 54, 11).

Celebrated the Māheśvara sacrifice ; vanquished and brought Indra to Lāṅkā as a prisoner of war (VI. 7, 19-23) In Rāvaṇa's court stood ready with his arms to kill Rāma etc (VI. 9, 2). In reply to Vibhīṣaṇa's proposal (VI 14, 9-22) describing his personal valour charged him with cowardice (VI. 15, 1-7), महात्मा, नैऋतयूथमुख्यः (VI. 15, 1). इन्द्रकल्पः, दुरासदः (VI. 15, 8). Disappeared from the battle-field before the very eyes of his opponent by favour of Agni with his arms (VI. 19, 12-13). महात्मः Placed in charge of the

western town-gate (VI. 36, 18). Fought a duel with Angada (VI. 43, 6) with clubs (VI. 43, 18). Vanished in the void when Angada broke to pieces his chariot (VI. 44, 28). Thence discharged the नागपाणि arrows at Rāma and Lakṣmaṇa (VI. 44, 32-38). पाणि, रणक्षितः, ब्रह्मदत्तवरः, वारः (VI. 44, 33). अद्वैश्यः सर्वभूतानां, कुटयोधी (VI. 44, 36). दुरात्मा (VI. 44, 38). Stopped the Vānaras sent out to discover his position (VI. 45, 5). पर्यन्तरकालः, भिन्नाखन्त्वयोपमः (VI. 45, 10). Defied the princes from above (VI. 45, 10-12) and discharged deadly arrows at them (VI. 45, 13-15). अप्रतिकर्मी, आहूवे अप्रतिद्वन्द्वः (VI. 46, 9). Exulted to find them mortally wounded, discharged arrows at the Vānara chiefs. Highly praised by the Rāksasas withdrew from the battle-field (VI. 46, 11-28). वलवान्, महासत्त्वः (VI. 46, 22). समितिजयः (VI. 46, 28). Repaired to his father and reported the death of Rāma and Lakṣmaṇa (VI. 46, 44-45). Congratulated by Rāvaṇa (VI. 46, 47-48). Accompanied Rāvaṇa to the battle-field riding in a chariot. उग्रविद्वादंशुः, वरप्रधानः (VI. 59, 15). On finding Rāvaṇa sad and dejected (VI. 73, 1-2) consoled his father in appropriate terms and started for the battle-field surrounded by a large number of warriors (VI. 73, 3-16). On reaching the battle-field offered sacrifice to the Fire-God to study the omens, then enchanting the weapons and the chariot disappeared in the sky (VI. 73, 17-26). Commanded the Rāksasas to fight the Vānaras alone (VI. 73, 29). From the skies shot mercilessly at the Vānaras till he routed them and wounded their chiefs (VI. 73, 33-62). Then wounding Rāma and Lakṣmaṇa, retired into the city to report the fact to Rāvaṇa (VI. 73, 69-70). In obedience to his father's command (VI. 80, 1-4) offered the sacrifices and then drove to the battle-field in a resplendent car at the head of a big army; then hiding himself in the skies exasperated Rāma,

Lakṣmaṇa and the Vānaras with thick showers of arrows (VI. 80. 5-33). सुमहावीर्यः (VI. 81, 3). On learning the intention of Rāma (VI. 79, 38-41) at once withdrew into the town, but soon came out once more remembering the extermination of his family at the hands of Rāma ; leaving town by the western gate he stood in the presence of Rāma and Lakṣmaṇa, and to overwhelm every one with charm, he thought of killing a magic-made Sītā before the eyes of every body (VI. 81, 1-6). On finding the Vānara army advancing towards him, unsheathed the sword and dragging her by the hair beat her while she cried bitterly calling on Rāma (VI. 81, 14-15). In reply to Hanūmān's reproof (VI. 81, 17-22) said that he was bent on doing every thing that went to add to their grief ; so saying he killed the magic Sītā with his sword roaring aloud (VI. 81, 24-34). ब्रह्मर्णणं कुले जातः, राक्षसी योनिमाश्रितः (VI. 81, 18). On finding the Rākṣasa army pressed hard by the Vānaras attacked the enemy and killed a large number with various weapons (VI. 82, 15-17). When the Vānara army beat a retreat, retired to the Nikumbhilā to offer sacrifices (VI. 82, 23-26) विधानवित् (VI. 82, 26). Pleasing Brahmā with his austerities obtained the Brahma-Siras weapon and some swift-going horses from him (VI. 85, 12). Pre-ordained that he would meet with his death at the hands of the enemy who attacked him at the Nikumbhilā, before he could finish his sacrifices there (VI. 85, 14-15). ब्रह्माभवित्, प्राङ्मः, महामायः, महाबलः (VI. 85, 18). Finding his army hard pressed by the enemy left the grove leaving the sacrifice unfinished, took his seat on the war-chariot and was very soon joined by his soldiers (VI. 86, 14-17). कृष्णाख्यनचयोपमः, रक्तास्थनयनः, भीमः (VI. 86, 16). On finding his soldiers hard pressed by Hanūmān (VI. 86, 18-24) asked the charioteer to drive the chariot that way. This done, showered weapons on the head of Hanūmān (VI. 86,

25-28). परमदुर्धर्षः (VI. 86, 27). In the sacrificial area seen by Lakṣmaṇa seated on a resplendent car. कवची, स्वडूमी, अपराजितः (VI. 87, 8-9). Being challenged by Lakṣmaṇa (VI. 87, 9) cast his eyes on Vibhiṣaṇa and reviled him for having deserted his natural brother and seeking to take the life of his own nephew (VI. 87, 10-17). In reply to Vibhiṣaṇa's words (VI. 87, 18-30) abused him and casting his eyes on Lakṣmaṇa twanged his bow and said that he intended to kill him that day as it seemed that he had forgotten his discomfiture on previous occasions (VI. 88, 1-11). भीमधल्मः (VI. 88, 3). महेष्वासः, रथस्थः, समलकृतः, अमित्रघः (VI. 88, 4). सुसंरब्धः (VI. 88, 5). Bandied words and exchanged arrows with Lakṣmaṇa till being wounded lost the color of his face (VI. 88, 26-38). Fought on continually with him for a very long time, bathed in a pool of blood without armours (VI. 88, 41-76). परवीरघः (VI. 89, 27). Fought a contested duel with Lakṣmaṇa in the course of which lost his charioteer and his horses; then continued the fight on foot (VI. 89, 26-52). While the Rākṣasas and the Vānaras were fighting with one another, retired to the town and came out shortly afterwards in a fresh car and drove towards Lakṣmaṇa and Vibhiṣaṇa (VI. 90, 1-12). Mercilessly slaughtering the Vānaras faced Lakṣmaṇa and fought a contested duel with him in the course of which twice lost his bow, his chariot, charioteer and the draught horses, shot through the forehead of Lakṣmaṇa, wounded Vibhiṣaṇa and exchanged deadly arrows with his antagonist and at last was killed with the Aindra weapon (VI. 90, 14-73). Used to oppress the Brāhmaṇas (VI. 90, 88).

Born of Mandodarī ; so named because his birth-cry stunned Laṅkā. Brought up in Rāvaṇa's harem in comfort — a source of happiness to his parents (VII. 12, 28-32).

Returning from his expeditions Rāvaṇa found him celebrating sacrifices with the help of Uśanā in the Nikumbhīla grove, as a result of which he obtained a divine car, magical powers, inexhaustible quivers and many other weapons (VII. 25, 2-13). Returned to the palace in compliance with his father's desire (VII. 25, 16). Led the van of the army while marching against Madhu (VII. 25, 34). On the death of Sumāti once more reassembled the Rākṣasas and drove fearlessly into the ranks of the Devas, thus dispersing them (VII. 28, 1-5). Fought a duel with Jayanta overwhelming him with flights of arrows, at last created confusion in the enemy's ranks by manufacturing a blinding darkness (VII. 28, 8-18). When the Devas took to flight on the abduction of Jayanta, pursued them (VII. 28, 19-22). On finding that Indra had made a captive of his father (VII. 29, 15-19) angrily fought with him and overwhelming him with his magical powers made a prisoner of him (VII. 29, 20-27). Finding his father quite spent up, requested him to fight no more, as he had made a captive of Indra (VII. 29, 32-35). Returned to Laṅkā with his captive (VII. 29, 40). In reply to Brahmā's offer (VII. 30, 1-7) prayed for immortality (VII. 30, 8). That being refused (VII. 30, 9-10) said that so long as he would fight from the divine car emanating from the Sun, he would be above death, but he would die whenever he fought leaving his sacrifices unfinished (VII. 30, 10-15). Brahmā accepting his terms, released Indra (VII. 30, 16).

MEDHĀ-TITHI'S Son—A great sage of the east who came to greet Rāma on his return home (VII. 1, 2).

MENAKĀ—The renowned Apsarā. Accosted by Viśvāmitra while she went to take a bath in the Puṣkara (I. 63, 3-6). रूपेण अप्रतिमा (I. 63, 5). Spent ten years with him in love-making (I. 63, 6-8). वरारोहा (I. 63, 7). Viśvāmitra

on finding that her presence created disturbance in his work of meditation, dismissed her (I. 63. 8-13).

MENĀ—मुरुष्यमा; Daughter of Meru and the wife of the Himavān (I. 35, 14). Gave birth to two daughters, Gaṅgā and Umā (I. 35, 15).

MERU—Father of Menā (I. 35, 14). Formerly while outwitting Bali, Viṣṇu placed a step on these hills (IV. 40, 58). Situated in the midst of 60,000 hills in the west. Formerly granted a boon by Sūrya on account of which it remains tinted with gold night and day. Here come the Vasus etc. to offer the evening prayers and here the Sun sets. At the top there stands the mansion of Varmṇa. Sugrīva asked Susena etc. to go there in search of Sītā (IV. 42, 38-47). Visited by Sugrīva during his flight from Vālin's fear (IV. 46, 20). नगरः श्रीमात् जाम्बू-नदमयः गुरुः । Brāhma's mansion lay on the middlemost peak (VII. 37 (a), 7-8).

MERU-SĀVARNĪ—A great sage who lived on the Merus. धर्मज्ञः, तपसा भावितः, ब्रह्मणा समः (IV. 42, 48). स्त्र्यसन्निभः Sugrīva asked Susena and other Vānaras to enquire about Sītā of him (IV. 42, 49). His daughter was Svayam-Prabhā who dwelt in the Rkṣa cave (IV. 51, 16).

MLECCHA—Born of the pores of Vasiṣṭha's cow to offer resistance to Viśvāmitra's cupidity (I. 55, 3).—Princes assembled at Daśaratha's court on the eve of Rāma's coronation, sang his praise (II. 3, 25-26). A country in the north where Sugrīva asked Satabala to go in search of Sītā (IV. 43, 11).

MAINĀKA, The—Rāma's visit foreseen by Vālmīki (I. 3, 27). A range of hills across the Krauñca mountains in the north. The site of Maya's house. Peopled by the horse-faced girls, the Siddhas, and other ascetics.

Sugrīva asked Sata-Bala and other Vānaras to go there in search of Sītā (IV. 43, 29-32). हिरण्यामः गिरिसूचमः (V. 1, 89). Placed by Indra as a bar to the door leading to the nether worlds against the Asuras; had the power to extend sideways and higher up (V. 1, 89-92). Requested by Samudra, raised his golden head clad in trees, above the water-line, to offer a resting place to Hanūmān (V. 1, 93-99). When Hanūmān struck its peaks with his chest, was gratified to learn his prowess and having assumed the form of a human being invited him to take rest and described his obligation to his father Vāyu who had saved his wings from being clipped by Indra's thunder-bolt (V. 1, 101-122). Its offer of hospitality to Hanūmān highly appreciated by Indra (V. 1, 130-136). On his return journey Hanūmān touched it (V. 57, 13). Rāma's aerial car passed across—(VI. 123, 18).

MAINDA—One of the Vānara sons of the Aśvins born to help Rāma (I. 17, 14). Partook in the coronation of Sugrīva (IV. 26, 35). Lakṣmaṇa passed by his richly furnished house at Kiśkindhā (IV. 33, 9). महावलः Supplied Sugrīva with many Krors of Vānaras (IV. 39, 25). Sugrīva wanted to send him to the south in search of Sītā (IV. 41-4). Ransacking the Vindhya entered the Rkṣa cave in search of water (IV. 50, 1-8). In reply to Āngada's appeal (IV. 64, 15-19) told that he could jump sixty Yojanas (IV. 65, 7). Obtained the boon of immortality from Brahmā and drank the nectar by vanquishing the Devas (V. 60, 1-4). Guarded the Vānara army stationed on the seashore (VI. 5, 2). नयापनयकोविदः (VI. 17, 47). In reply to Rāma's request (VI. 17, 31-33) thought that they should try to know the motive of Vibhīṣaṇa well before taking him in (VI. 17, 47-49). Matchless fighter; drank nectar with the consent of Brahmā (VI. 28, 6-7). Fought

at the eastern gate under Nīla (VI. 41, 38-39). Fought a duel with Vajra-muṣṭhi (VI. 43, 12). Boxed the enemy to death (VI. 43, 28). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI. 46, 3). Wounded by Indrajit (VI. 46, 18). Wrought fearful carnage in the ranks of the Rāksasa army (VI. 55, 30-32). Attacked Ati-Kāya but being defeated had to retire (VII. 71, 39-42). Wounded by Indrajit (VI. 73, 44). Finding Aṅgada hardly pressed by the Rāksasas ran to his assistance (VI. 76, 16). Fought a melee and killed Yūpākṣa (VI. 76, 32-34). Fought a duel with Kumbha but was badly wounded (VI. 76, 42-45). Returned to Kiśkindhā after being duly honoured by Rāma (VI. 128, 87-88). Created by the gods to help Rāma (VI. 36, 47). Greeted and honored by Rāma (VII. 39, 20). Asked by Rāma to stay on in the world (VII. 108, 33).

MAUDGALYA—A राजकर्ता and Brāhmaṇa (II. 67, 2). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a King without delay (II. 67, 5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII. 74, 4-5). Witnessed the oath-taking ceremony of Sītā in Rāma's court—महायशः (VII. 96, 3).

MAṄGALA.—A courtier of Rāma who with light talks sought to divert his master (VII. 43, 2).

YAKṢAS, (i) The—Rāvaṇa granted a boon by Brahmā that he was not to die at the hands of a Yakṣa (I. 15, 13). Take refuge with Viṣṇu (I. 15, 25). The Devas requested to produce Vānara-children on Yakṣa girls (I. 17, 5). अल्पवीर्यो यक्षी (I. 25, 2). Stalk abroad at dead of night (I. 34, 18). Watched the descent of the Gaṅgā (I. 43, 17). Followed the course of the Gaṅgā (I. 43, 32). Assembled to witness the struggle between Rāma and, Parsu-Rāma

(I. 76, 10). Haunted the hermitage of Agastya (III. 11, 91). Haunted the Lake Sudarśana for the sake of pleasure (IV. 40, 46). Haunted the Mahendra Hills (IV. 41, 22; V. 1, 6). Sang in praise of Hanūmān while he was crossing the Sea (V. 1, 84). Haunted the aerial regions (V. 1, 167). Surprised to find Akṣa killed by Hanūmān (V. 47, 37). Came in a body to witness the duel between Hanūmān and Indrajit (V. 48, 23). Haunted the Arīṣṭa Hills (V. 56 36). Left those hills when they sank under the weight of Hanūmān (V. 56, 48). Compared to blooming lotuses in the sky-sea (V. 57, 1). Went into raptures when Rāma killed Kumbhakarṇa (VI. 67, 172). Looked admiringly at Sugrīva on the death of Mahodara (VI. 97, 37). Spent the whole night in witnessing the combat between Rāma and Rāvaṇa (VI. 107, 65). Called as such by Brahmā for in the beginning of the creation they had promised to perform sacrifices (VII. 4, 12-13). Praised Viṣṇu when he went out to fight against Mālyavān etc. (VII. 6, 68). Informed Kuvera about the visit of Rāvaṇa to the Kailāsa and with his permission went out to fight with him (VII. 14, 4-6). Defeated and dispersed by Rāvaṇa (VII. 14, 14-19). Wondered at finding Hanūmān flying at the Sun (VII. 35, 25). Pitied Vāyu when they found him nursing the wounded child (VII. 35, 65). Honored Rājā Ila for fear of incurring his displeasure (VII. 87, 5-6). लुभ्यत्मानः (VII. 87, 5). Expressed their joy on the return of Viṣṇu (VII. 110, 14).

YAKṢA (ii)—A trusted counsellor of Sugrīva. Persuaded the Vānara king to appease the wrath of Laksmaṇa by carrying out his promise (IV. 31, 42-51). संमतोदारदर्शनः (IV. 31, 42). अर्थधर्मयोः मन्त्रिण् (IV. 31, 43).

YAJÑA-KOPA—A Rākṣasa chief who stood ready with his arms in Rāvaṇa's court to kill Rāma etc. (VI. 9, 1).

Fought with Rāma (VI. 43, 11). Killed by Rāma (VI. 43, 26). Son of Mālyavan and Sundari (VII. 5, 34-36).

YAJÑA-SATRU (i)—A general of Khara who went to fight with Rāma (III. 23, 31). महावीरः बलाध्यक्षः ; Attacked Rāma with his army at the command of Khara (III. 26, 26-28).

YAJÑA-SATRU (ii)—A Rākṣasa chief whose house was burnt down by Hanūmān (V. 54, 15). Being wounded by Rāma fled from the battle-field (VI. 44, 20).

YADU—रूपवान्, son of Yayāti and Devayāni. Grieved at the favoritism of his father for his step-brother, resolved to commit suicide (VII. 58, 10-14). In reply to his father's proposal (VII. 59, 1-3) refused to obey and said that he might approach Pūru whom he liked most (VII. 59, 4-5). In accordance with his father's curse (VII. 59, 13-16) retired to the Krauñca Vana where he produced numerous Rākṣasas (VII. 59, 20).

YAMA—Kausalyā complains in the bitterness of her heart that surely there was no room left for her in Yama's realm otherwise why she should not have been overtaken by death. अन्तकः (II. 20, 50). His protection invoked by Kausalyā during Rāma's exile (II. 25, 23). Carried पात्र in his hand (III. 28, 11). व्याचाननः (III. 32, 6). The wielder of the कालचक्र (IV. 16, 33). His chief-town was the Pitṛ-Loka (IV. 41, 45). Presided over the southern regions (IV. 52, 7). Defeated by Kumbhakarṇa (VI. 51, 9). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117, 2-9). Attended the sacrificial session of king Marutta, but assumed the form of a crow for fear of Rāvaṇa (VII. 18, 4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII. 18, 24-27). Accorded a formal reception to Nārada and enquired if

everything went on well with the religious folk in the world (VII. 21, 3-4). On the destruction of his arm at the hands of Rāvaṇa, proceeded to the battle-field in a chariot accompanied by Mṛtyu and holding the Kāla-danḍa and other weapons (VII. 22, 1-8). अभिवक्षी (VII. 22, 15). Fought a duel with Rāvaṇa for seven days in the course of which inflicted severe wounds on the enemy; at last being hurt flames of fire appeared from his fangs (VII. 22, 12-22). In reply to Mṛtyu (VII. 22, 23-30) asked him to wait till he did away with the enemy, so saying brandished the Kāla-danḍa but just at that time he was stopped by Brahmā (VII. 22, 31-36). Stopped by Brahmā (VII. 22, 37-45). Disappeared from the battle-field (VII. 22, 46-48) प्रेतेश्वरः, कृतास्तः, पाशहस्तः, महाज्वालः, ऊर्ध्वरोमा, भयानकः, दंष्ट्रालः, विदुज्जिह्वः, सर्पवृश्चिकरोमवान्, रक्ताक्षः, भीमवेगः, सर्वसत्त्वभयंकरः, आदित्य इव दुष्प्रेद्यः, समरेष्वनिवर्तकः, पापानां शासितः (VII. 23(a), 73-75). On the recommendation of Brahmā (VII. 36, 7-9) granted Hanūmān the boon of a sound health and long life (VII. 36, 16).

YAMALA—An Asura, killed by Viṣṇu (VII. 6, 35).

YAMUNĀ, The—Rāma etc. proceeded towards the country where she met the Gaṅgā (II. 54, 2). Rāma guessed from the noise produced by the mingling waters of the two rivers that they had arrived at the confluence (II. 54, 6). On the confluence was situated the hermitage of Bharadvāja (II. 54, 8). रम्यश्च पुण्यश्च समागमः (II. 54, 22). कालिन्दो (II. 55, 4). Rāma etc. crossed the river in a raft (II. 55, 18). शीघ्रस्तोतस्विनी नदी (II. 55, 13). Prayed to by Sītā (II. 55, 19-20). Reached the south bank of the river (II. 55, 21). अंगुष्ठी शीघ्रगा ऊर्मिमालिनी (II. 55, 22). विच्छिन्नवालुकजला, हंससारसनादिता (II. 55, 31). Crossed by Bharata on his way back from Kekaya. He bathed, drank and took water (II. 71, 6-7). Crossed

by Bharata on his way back from Citra-Kūṭa.
अमिमालिनी (II. 113, 21). Sugrīva asked Vinata to go there in quest of Sītā. Originates in the Yāmuna hills (IV. 40, 21).

YAYĀTI—son of Nahuṣa and father of Nābhāga (I. 70, 42). His re-admission to heaven referred to (II. 21, 47 ; 62). His ejection from heaven referred to (III. 66, 7). **ऐरचर्धनः** (VII. 58, 7). **राजविः** (VII. 58, 8). Overtaken by old age and decay in accordance with Sukra's curse (VII. 58, 23), proposed to Yadu that he wanted him to take over his decrepitude for some time (VII. 59, 1-3). Yadu refusing (VII. 59, 4-5) made the proposal to Pūru (VII. 59, 6). Transferring his infirmity to Pūru, reigned merrily for many years, then taking back his infirmity from him, placed Pūru on the throne and drove away Yadu and himself retired; on death proceeded to heaven (VII. 59, 8-18).

YAVA-KRĪTA—A Ṛṣi of the east who came to greet Rāma on his return home (VII. 1, 2).

YAVA-DVĪPA—The land of Seven Kingdoms. Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 30).

YAVANAS, The—Contingents created by Vasiṣṭha's cow Sabali to resist the cupidity of Viśvāmitra: radiant, valiant, carrying sharp swords and axes, and clad in clothes of gold (I. 54, 21-22). Pressed hard by Viśvāmitra. **चक्ररूपः** (I. 54, 23). Born of the private parts of Sabali (I. 55, 3). Sugrīva asked Śatabali to ran-sack the towns of the Yavanas in search of Sītā (IV. 43, 12).

YAMUNA, The—hills, the source of the Yamunā. Sugrīva asked Vinata to go there in search of Sītā (IV. 40, 21). Rāma's car passed across—(VI. 123, 50-51).

YUDDHONMATTĀ—A Rākṣasa chief whose place was visited by Hanūmān (V. 6, 25). Hanūmān set fire to his house (V. 54, 13). Requested by Rāvaṇa to accompany the princes to the battle-field (VI. 69, 16).

YUDĀHJIT—Arrived at Mīthilā on the day preceding Rāma's marriage from Kekaya (I. 73, 1). Crown-Prince of Kekaya and the maternal uncle of Bharata (I. 73, 2). Came to see Bharata to Ayodhyā first, whence went to Mīthilā (I. 73, 4-6). Warmly received by Daśaratha (I. 73, 6). Returned to Kekaya with Bharata and Śatruघna (I. 77, 19-20). Received warmly Vasiṣṭha's messengers (II. 70, 2). Bade farewell to Bharata (II. 70, 28). His welfare enquired after by Kaikeyī (II. 72, 6) Sent for by Vasiṣṭha (II. 81, 13). Dismissed by Rāma with due honor (VII. 38, 8-14). Sent his preceptor Ṛṣi Gārgya to Rāma with rich presents to deliver a message (VII. 100, 1-3). On the arrival of Bharata joined him and entered the Land of the Gandharvas (VII. 101, 1-3).

YUVANĀŚVA—महातेजाः महारथाः; Son of Dhundhū-māra and father of Māndhātā (I. 70, 25).

YŪPĀKṢA—General of Rāvaṇa who at the desire of his master (V. 46, 1-17) fought a duel with Hanūmān and was badly injured (V. 46, 29-32). A सचिवः of Rāvaṇa (VI. 60, 71). In reply to Kumbha-Karṇa's query (VI. 60, 66-70) informed him how Laṅka had been besieged by the Vānaras and how the Rākṣasas were going to be destroyed at the hands of a human being (VI. 60, 71-77). Asked by Rāvaṇa to accompany Kumbha and Nikumbha to the battle-field (VI. 75, 47). Finding Angada roughly handling Sonitākṣa (VI. 76, 4-11) rushed to his assistance (VI. 76, 12). Fought with Angada in the company of Prajan̄gha and Sonitākṣa (VI. 76, 14-15). Killed in a melee by Maṇḍa VI 76 28 33